

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

"CHANGE OF FRONT."

We are almost ashamed to commence the following observations with a reference to so worn-out a story as that which has been told of England's wittiest and unwisest Monarch. We allude to the question propounded by Charles II. to the only royal and learned body of his time, "Why does a dead fish weigh less than a living one?" Many ingenious theories were broached to account for the supposed phenomenon, till at last some philosopher, shrewder than his brethren, proposed to ascertain the fact, and it was found that there was no reason whatever in fact for discussing the question. We have been reminded of this familiar anecdote by a little breeze of controversy which is now playing round the phrase placed at the head of our article. We should have noticed it before had we not thought that it would soon subside. Since, however, it is gradually drawing into its vortex some whose integrity and sincerity we greatly honour, but whose knowledge and judgment can hardly be said to be conspicuously displayed in reference to this matter, we are urged, much against our will, to take some passing notice of what is occurring. We shall refer to no names. We shall not even designate the journals in which such names occur. We have no controversy to wage, no nice question of political ethics to maintain. There is simply a misunderstanding to be cleared up—a misunderstanding for the existence of which no blame, perhaps, is to be imputed, though some surprise may be expressed.

In a paper read before the late Conference of the friends of the Liberation Society at Manchester, and followed by the adoption of resolutions in harmony with its main purport, an expression was used to the effect, that the time had arrived when it would be necessary for the Society to "change its front." The gist of this paper, which was designed to sketch the policy which events recommended to the adoption of the conductors of the movement, was that hitherto the chief efforts of the society had been expended upon the Nonconformist bodies, and that henceforth it must be expended upon the nation at large. This, we have reason to know, was the sole and whole significance of the phrase employed. The "change of front" may not have been the happiest expression

which could have been used, but the interpretation of it supplied by the whole substance of the paper is to the effect that, whereas we have largely succeeded in covering the ground occupied by non-Established denominations, we have now to turn our attention to the ground occupied by perhaps an equal number of the Queen's subjects who belong to no religious denomination whatever. One district having been conquered, it was suggested that another district should be invaded. The weapons which subdued the Nonconformists and the tactics which prevailed with them, would in this case have to be exchanged for those which, equally legitimate, were better adapted to the attack to be made. If you wish to persuade men you must persuade them by arguments which they can understand, and the force of which they can appreciate. If you desire to move them, in order to gain their co-operation with you in any great enterprise, you must move them by the exhibition of the truth you are anxious to commend to their sympathy in an aspect most likely to attract their regard. This, we think, was the purport of the paper read at the Manchester Conference, and so it seemed to be understood by the general body of delegates there assembled.

Somewhat or other, an idea seems to have taken possession of a small circle of Liberationists that the new policy of the society is to abandon the religious for the secular ground of its future action. Now, there is no abandonment of any ground previously occupied. Nay, more, there is no occupation of any ground not previously contemplated. A man may use his right hand in doing what his right hand can do better than his left, and may then use his left hand in doing what his left hand can do better than his right. But if his object in the use of either be one and the same, and the change made relates merely to the special work to be performed, he can hardly be justly charged with any abandonment of his design, or even of his means of compassing it. Something has been written from which it might be inferred that the leaders of the Liberation movement have effected "a compromise" with the chiefs of Secularism, whereby for the future the spiritual arguments in favour of the separation of Church and State are to be suppressed by its official advocates, and the distinctive tenets of the Secularists are not to be obtruded on the society's platform. The compromise is the mere figment of somebody's imagination. There is no compromise. There never has been. There never has been any consultation with a view to one. No words have passed from the one party to the other; no hint has been conveyed; no suggestion has been offered that has looked in the direction of compromise. No restraint (except that of good taste and good feeling) has been laid upon any person who may advocate the cause of the society, beyond that which has always existed in conformity with its rules. No change, so far as we are aware, has been made in the mode or tone of advocacy heretofore adopted, but that change which is necessitated by the different character of the audience addressed. Where working men are spoken to, working men are urged to co-operate by reasons founded upon justice. Where religious men are spoken to, religious men are urged by appeals addressed to their sense of religion. There is nothing whatever to restrain

the use of the one set of arguments, or of the other, but the fitness of the occasion. This only is to be confessed—that as the main work still to be done is to bring over the great majority of the non-denominational electors to our cause, so those views of the question which are derived from justice are more likely to be resorted to in future than they have been in the past.

We deeply regret that there should have been even a seeming necessity for these explanations. We freely and very gratefully acknowledge that the small coterie whose misunderstanding we deplore have been amongst the foremost to display courage, persistency, liberality, and, we may even say, breadth, in the support which they have given in times past to the movement for disestablishment and disendowment. We have the highest respect for their motives. We believe them to be acting under a misapprehension. Their jealousy for religion claims our sympathy. Their suspicion that religion is in future to be put out of court, in deciding upon the great question of the present age, excites our marvel. They are a little too hasty in rushing to a condemnatory judgment before inquiry. They will, no doubt, be glad to know that they have done very little harm as yet, and that possibly they have done all that they are likely to do. The controversy they have raised has no basis on facts. The protests they have put forward are backed by no practical reasons. The whole matter, as far as it has gone, is but a fight with a phantom, and the issue challenged is rather one of fancy and of feeling than of reason and sound sense.

ARCHBISHOP MANNING ON MR. GLADSTONE'S EXPOSTULATION.

THE pamphlet just issued by Archbishop Manning, while very inferior in point of literary charm, and of intellectual ingenuity, to Dr. Newman's "Letter," has yet a practical importance such as the production of a saintly recluse can scarcely possess. For while all men of scholarly habit or of strong religious feeling must have looked with eager curiosity to see how so cultured and so devout a mind as Dr. Newman's could reconcile itself to the harsh-toned and carnal tyranny proclaimed by the Vatican Decrees, yet in this case the interest was almost wholly of a personal character. On the other hand, the almost military organisation and the stringent hierarchical discipline distinctive of modern Romanism naturally led us to expect from the Archbishop of Westminster the official and authoritative response of English Catholicism to Mr. Gladstone's challenge. Accordingly a comparison of the two replies shows that individual sentiment predominates in the one, and corporate feeling in the other. A tone of sturdy independence nerves the poetic glow of Dr. Newman's style, culminating in the conception of a possible defiance to the Pope. Dr. Manning's pamphlet is the argument of a special pleader with an eye to nothing but the technical points of his case. The first, now and then, gives the impression of being very emphatically an Englishman first and a Catholic afterwards. The second, while unquestionably loyal and sincere in his allegiance, is at any rate pre-eminently hierarchical. Dr. Newman somewhat startles us with the range of freedom that he gives to private judgment—a range which we should have supposed it difficult to reconcile with Roman orthodoxy. But no such paradox disturbs the technical symmetry of Dr. Manning's argument. He feels "no need to declare himself ready to repel and reject that which the Pope cannot do." But Dr. Newman yields so far to our English

susceptibilities as to assure us that "if, during a war, the Pope should suddenly bid all Catholic soldiers and sailors to retire from the service," their religion would not in the writer's opinion bind them to obey. Of course he, equally with the archbishop, maintains such a case to be impossible. But to those who are so painfully ignorant of Catholic theology as not to be quite sure on this point, it is comforting to have a straightforward answer on the question. Yet, after all, the differences between the two apologists arise rather from varieties of temperament than from divergencies of system. We doubt not that dialectical subtlety would show that even the appearance of difference is due to the perverseness of our heretical prejudices. And as Dr. Manning's statements have more of official importance, we confine our more particular examination to them.

The archbishop asserts, in contradiction to Mr. Gladstone, "that the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." It is evident that the question involved here turns upon the significance of the definition given to the Pope's infallibility. Dr. Newman denies that this amazing attribute extends to the Pope's exercise of his authority. That authority is supreme; but it is just possible the Pope may make an indiscreet use of it. And as we have seen, Dr. Newman goes so far as to put (of course impossible) cases in which conscience might justify a Catholic in disobeying the Pope. But the alleged distinction will scarcely hold good. For there is hardly any conceivable command, even concerning political matters, which might not be put in the form of a dogma pronounced *ex cathedra* concerning faith and morals or the discipline of the Church. Surely the relations of a citizen to the government of his country must be to a large extent within the domain of morals. How do we know but that it might suit the Papal policy, at some future day, to declare that as a matter of morals an heretical sovereign or a government hostile to priestly pretensions has no claim to obedience? If this opinion were pronounced *ex cathedra*—and the Pope alone now knows what *ex cathedra* means—it would henceforward be a dogma binding on all the faithful on pain of their salvation. It is all very fine to tell us that such a case is impossible. The explosion of many a gunpowder magazine, the bursting of many a reservoir, has been constantly maintained to be impossible, until it actually took place. Believing, as we do, that the Pope is always a piece of erring humanity, and often a very weak one, we cannot profess to be by any means so sure that the case is impossible. Perhaps we do not very much care whether it is or not. In this country, at any rate, we shall know how to take care of ourselves. But we are dealing now with Dr. Manning's contradiction of Mr. Gladstone. And we maintain that the case put is quite sufficient to show that the issue depends entirely on the amount of change that has taken place in regard to the dogma of infallibility. Dr. Manning argues, indeed, that "the Vatican Council did not make the Pope infallible; he was infallible before; and if a handful of writers here and there denied it, yet it was affirmed by the whole Church." There is an ambiguity in this phrase, "the whole Church." The writer cannot mean that the doctrine was held *semper, ubique, et ab omnibus*, for he has only just admitted that it was denied by at least a handful of writers. Mr. Gladstone has given good reason for believing that this handful of writers had considerable authority in England at the time of the Emancipation Act. But since the Vatican Council, no such liberty of opinion is allowed. It seems to us that this makes all the difference in the world to the point immediately at issue. Before the "definition," if the Pope had issued any such pastoral instruction as we have supposed above, even those Catholics who held as a private opinion the infallibility of the Pontiff might have remembered that it was an opinion not universally held, and not binding upon their faith. The discord between religion and allegiance would, therefore, have been not nearly so sharp and decisive as in such a case it must be now. Apart from the decrees of the late Council, we can hardly conceive that the hierarchy would have consented to the enforcement of any such exercise of the papal authority by the refusal of the sacraments or by excommunication. But now all this is changed. The notion of a personal infallibility which Dr. Manning acknowledges to have been formerly only a general opinion informally held, is now an authoritative dogma which no Catholic dares to doubt. The whole hierarchy is bound to its enforcement whatever form it may practically assume. The consistency of Ultramontanism and loyal allegiance is, therefore, henceforth at the mercy of Papal discretion;

and theoretically at least Mr. Gladstone's position remains inextinguishable.

Both Dr. Manning and Dr. Newman insist upon an analogy between a Catholic's reservation of the Papal authority and a Nonconformist's reservation of the personal rights of conscience. It is conscience, they say, which binds us to obey the Pope, in some cases, rather than civil law. It was conscience that made Nonconformists rebel against the Act of Uniformity. Why, they triumphantly ask, should the action of conscience be less admirable in the one case than in the other? The answer is clear. The sacredness of the claim of conscience consists, as Dr. Newman indeed has eloquently shown, in the assumption of an interior and direct contact of the soul with God. But where the conscience is delivered into the keeping of another, the directness of that communion no longer exists. It is not so much with the conscience of the Catholic citizen that we have to deal, as with the Papal conscience that has supplanted it. And where one conscience professes to sum up in itself the special sacredness belonging to the private convictions of millions, the owner of that conscience is too apt to assume airs of domination, suggested not so much by love of right as by love of power. Such a position is altogether beyond the measure of humanity. Excessive centralisation in matters of ordinary government is often disadvantageous and even dangerous. But the moral centralisation which would set up one conscience for all mankind would be the destruction of morality itself.

ECCELESIASTICAL NOTES.

We learn from the Archbishop of Canterbury that there is no prospect of much ecclesiastical legislation in the coming session. Speaking at a conference of the clergy and laity of the diocese of Canterbury last Wednesday upon the subject of "Proposals for Legislation on Ecclesiastical Matters," the Archbishop used very many words, and used them in a roundabout way, in order to state then and there, that Churchmen would have full time "for turning themselves about, and well considering what they were going to do." This can scarcely be satisfactory. It is an indication of the extreme irresolution of the Episcopate. However, it is quite clear that nothing will be done, either by the Episcopate or by Convocation, to provoke any more Acts of Parliament. It is not surprising to know that the Church is beginning to feel that it has had enough of such Acts. This year there will be no proposal for a revision of the rubrics or a revision of anything. The archbishops and bishops, after the tremendous legislation of last year, wish to stand still. We do not wonder at it. What does create our wonder is that they should initiate any measure which directs attention to the condition of the Established Church.

The *Record* has an article upon this subject. It says that its readers have, for some time, been prepared for the announcement that no serious attempt at ecclesiastical legislation will be made during the next session. What follows will no doubt be called "Erastian," and so it is:—

His grace pointed out the stubborn fact that even if the Southern Province came to an instantaneous decision on April 14 nothing could be done on its authority before it had been referred for the consideration of the Northern Province. Church legislation, with the aid of Convocation, during the next session, is therefore, as the archbishop stated, "physically impossible." Such is the unwieldy constitution of the only legislative council which misrepresents, rather than represents, the clergy, and leaves the laity out in the cold. The conclusion is almost inevitable that for purposes of real ecclesiastical reform, the nation must learn to look, as in the olden time, not to Convocation, but to the High Court of Parliament.

This is just on a par with the address of Lord Shaftesbury and his coadjutors when they besought Mr. Disraeli to save the Church of England.

But the Archbishop of Canterbury is the author of the Public Worship Act, and upon that Act he had also something to say in speaking to the clergy and laity of his diocese. The Act was directed against lawless people. It was either necessary or not necessary. If the latter, it should not have been passed, and passed especially with its preamble, which, it may be supposed, the archbishop drew up. Now, the archbishop says that he does not know where these lawless people are, and that he is quite certain none are to be found in the county of Kent. He went on in this manner:—

Now, he wished to say this, that not every man whom they might convict of some slight deviation from the rubrics was to be considered a lawless man. The first thing to be settled before they accused a person of lawlessness was, What is the law which he is accused of breaking?

Well, what is the law?—The first thing to be distinctly understood was the

view of the Church of England as to obedience to these rubrics, for they were all aware that various opinions have from time to time been put forth on that subject. When he was young it was the common opinion that the ordinary was the person to be consulted as to whether a rubric which had fallen into desuetude was to be enforced or not. Everybody who remembered the state of things thirty or forty years ago would remember that it was quite customary for a clergyman to write to the bishop and say—"I wish to make certain changes in the mode of performing Divine service in my church. The things I desire to introduce are no doubt perfectly lawful, because they are carrying into effect all the directions of the rubric, but I should like to consult you as my ordinary as to whether it is wise to take this step or not." He thought that practice one to which he at least saw no objection, and which he should be very glad to think was more common in the present day. The practices of these persons thirty or forty years ago was not merely an authorised practice, but represented a theory respecting the rubrics which had a great deal to be said for it.

Let us put this into plain English, and say there is no law at all; that the rubrics are a dead letter; and that there was really no occasion for passing the Act of last year.

Some people, however, do not think so; people on both sides who cannot put a false gloss upon honest English words. These are the petitioners upon both sides—one inclined to the Evangelicals, the other to the Ritualists. The Evangelical petition, presented by Canon Robertson, has now received the signatures of 5,300 clergymen, all against any legislation in favour of the eastward position. The Ritualistic petition, presented by the English Church Union, has now received the signatures of 3,500 clergymen. Of these we are told, "Some of the petitioners hint in no ambiguous terms that if the practices for which they plead are condemned, a very large secession from the Church of England must necessarily be the result, and, indeed, a leading party newspaper which upholds these views boldly advocates Disestablishment."

We suppose this last reference is to the *Church Times*, from which we quote an article in another column. It is difficult to gauge the value of such articles. We do not know what extent of feeling or of opinion is at the back of them, and still less do we know whether such words are expressive of a barren or of a fruitful threat. But we are glad to find a Church contemporary alive to the working of disendowment in Ireland, for, says the *Church Times*:—

If disestablishment should come it is unlikely that an opportunity will again be afforded clergymen of "commuting, compounding, and cutting;" but the plan of letting each life-interest die out will be probably adopted. The beneficed clergy will thus lose nothing; but the bishops will be bundled out of the House of Lords to begin with; and as they will be held, and rightly, responsible for the catastrophe which will have fallen on the Church, they will have to run a pretty gauntlet of reproaches and complaints. But that will not be the worst. Having shown themselves deplorably deficient in the grace of government, they must expect to see the new constitution of the Church assume more or less of resemblance to that remarkable Irish arrangement of old time, whereby ecclesiastical rule was committed to presbyter abbots; and they kept tame bishops just for the purpose of conferring orders and performing other pontifical acts.

The former part of the above quotation is that to which we now especially wish to direct attention; the latter we have quoted from an habitual reverence for lord bishops.

"Commuting, compounding, and cutting":—the *Church Times* writer is quite correct in saying that no opportunity for these schemes will be permitted when the English Church is disendowed. In several letters to the *Guardian* Mr. Benoe Jones has exposed the nefarious working of these systems, and we are glad to hear from him that we shall soon have an authoritative statement of all compounding, commuting, and cuttings whatsoever, with names and all other necessary details. Meantime Mr. Benoe Jones supplies, in the last number of the *Guardian*, the following facts as a contribution to this question:—

The rector of —, with an annuity of 508*l.*, did not commute when others did. A few weeks before the period for commutation expired I heard his friend in the diocesan council of Cork state that he wished them both to commute and compound. But he required special terms. By the usual terms he would get about 3,000*l.* The special terms he required were much more, and unless those terms were agreed to, being a man of private fortune, he would resign his living to the Government, whereby, as he had not commuted, the Church would not get one shilling from it. His friend added he was just the man to do what he threatened. The whole thing was so shockingly wrong, that, had I not heard it, and had it not been burnt into my memory, I could not have believed it. I proposed that the offer should be wholly rejected. Most of the laity of the council supported me. I was beaten by Dr. Gregg and the clergy. Something less than this man asked was given him, with which he went to England and got a living there.

A nice story, but we shall find that it is only one out of hundreds.

Mr. Bright's speech has met with a piteous reception from the Church newspapers. It is given with contempt so obviously affected that, as

Artemus Ward says, while we read "we smole." There is a slight exception to this in the *Church Times*, from a long article in which journal we quote the following last and pregnant words.—

We are with him when he speaks of the abuses and evils in the Church, of the scandal of the traffic in livings, of the serious disparities of incomes, of the zeal of the archbishops and bishops in stamping the country in defence of place and money, while they are trying to drive out a more spiritual zeal which is fervid, if not always wise; and if we must differ from him in several particulars in his estimate of our Communion, and of the religious condition of Nonconformity in this country, we may yet tender him our thanks for endeavouring to awaken our rulers, spiritual and lay, out of the fool's paradise to which they have gone asleep after setting fire to their bedclothes. And it is very like the *Times* and the *Standard* to shout "Thieves" at Mr. Bright, when he is merely the policeman ringing the doorbell to rouse the slumberers in time before the flames spread any further.

The "Clergy and Labour" is the title of a good letter in the *Guardian* from the Rev. G. T. Hoare, incumbent of Godstone, Surrey. We have had confession after confession to the effect that the Church has lost its hold upon the artisans of the towns. Mr. Hoare says that the clergy have also lost their influence over the labourers. We quote his words on the Labourers' Union,—

For good or evil it has become a considerable power in the country. It rests with the clergy in a great measure to decide whether it shall be for good or for evil. In my opinion, it presents an opportunity for recovering our lost influence over a very inaccessible class. Would that the experiment might be made by some wise and good and independent men before the ground is completely occupied by those whom we should be very sorry to see at the head of the labourers!

Yes, the influence is "lost." We turn from this letter to the last number of the *Labourers' Union Chronicle*, where we read as follows:—

The movement for the disestablishment of the Church of England has doubtless received a fresh impetus from the speech delivered by Mr. Bright at Birmingham, on Monday, in which he dwelt with unmistakable emphasis on the fact that that Church is not in harmony with the times in which we live. The fact itself is incontrovertible, and that being so, the continued existence of that Church is a standing rebuke to the intelligence, public spirit, and progressive energy of the English people. A Church which is not in harmony with the spirit of the age, and which is an obsolete institution, cannot be other than a miserable drag upon the national growth, a depressing burden upon the public conscience, a stumbling-block to all that is sound, healthy, and vigorous in the religious, moral, intellectual, and political life of Englishmen. The fact which Mr. Bright at this crisis in the politics of England has so opportunely and so emphatically brought to public view, ought of its own intrinsic force and weight to stimulate Englishmen to the effort necessary for its effectual stamping out of the muster-roll of existing realities and its speedy enrolment among the dead fruit of historical record.

Which is likely to have the most influence, Mr. Hoare's letter or this article?

THE DISESTABLISHMENT MOVEMENT.

THE BIRMINGHAM CONFERENCE will be held next Tuesday at the Masonic Hall, at half-past eleven a.m. Mr. Dixon, M.P., was to have presided; but, as he will be detained in town by parliamentary business, Mr. Wright, Chairman of the Liberal Association, is to take his place. The programme includes a paper on the right of the nation to deal with the national ecclesiastical endowments, by the Rev. H. W. Crosskey. There is to be a public meeting in the Town Hall at night; when Mr. Chamberlain, the Mayor, is expected to preside, and Mr. John Morley, Mr. Dale, Mr. Illingworth, the Rev. J. G. Rogers, Mr. Carvell Williams, and others are to speak. It may, we hope, be assumed that one result of Mr. Bright's recent manifesto will be a large muster of Liberators from all parts of the Midland Counties. Those who have not received circulars and cards of admission should apply to Mr. F. Schnadhorst, 86, New-street, Birmingham; or Mr. Carvell Williams, 2, Serjeants' Inn, Fleet-street, E.C.

THE METROPOLITAN TABERNACLE.

The first of a series of lectures on the subject of "Church and State—the coming struggle," was delivered on Tuesday night, Jan. 26, in Mr. Spurgeon's Tabernacle by Mr. Henry Vincent. The chair was taken by Mr. Selway, who introduced the lecturer by hailing his discourse as the inaugural movement of a great struggle for the liberation of religion. Mr. Vincent then came forward, and was received with loud and protracted cheers. He began by characterising the question he was about to deal with as the most important that could be discussed in any assembly of Christian people in this or any other country. He begged them to dismiss from their minds all feelings of sectarian animosity, for their object was not to obtain a sectarian victory, but freedom for all varieties of Christian opinion. (Cheers.) Nonconformists must, if they could, forget their past history and sufferings. Having defined the Divine and spiritual character of Christianity, and the Church as being a purely Christian congregation, he proceeded to deny the right of the State to treat it as the creature of any political Government. (Cheers.)

Before he was a Nonconformist he was a Christian, and he stood there to vindicate Christianity. (Hear, hear.) Christianity declared no war against free thought or scientific investigations, and need never invoke the civil law to put down either. Why should the Church Defence Association anticipate from them falsehood and libel? All they (the Nonconformists) asked was perfect freedom for religious belief. There was a vast difference between a system which was full of pomp and pride and pretence, and which claimed the exclusive title of "Reverend," and the humility of true Christianity. They (the Dissenters) assumed that they were citizens; and they asked what they had done that one particular sect should enjoy a social superiority over them in virtue of a political arrangement of dubious honesty. Let him state what Dissenters wanted and what they believed in. They wanted simply to be treated by the State on terms of perfect equality. He had never heard a Dissenting minister express a wish to be Archbishop of Canterbury. (Laughter.) He admitted the existence of abundant spiritual Christianity in the Church of England, and only censured it as a politico-religious corporation. (Hear, hear.) He meant the Church as by law established, which looked upon all who were out of its pale as low, and only as Dissenters. (A laugh.) What he wanted the Dissenters to be was not political Dissenters, but Christian politicians. (Hear, hear.) They were now, it was true, all equal before the law; but what a struggle they had had to obtain that equality! He remembered when his goods were seized on Stamford Hill for church-rates. (Hear, hear.) But how different was their social position! Let them go down to any of our rural villages and judge for themselves. (Hear, hear.) Why should the bishops sit in the House of Lords to legislate for all other sects? (Hear, hear.) Those bishops were the true political Dissenters. (Cheers.) They might if they chose be useful in giving spiritual advice to the temporal peers; but did they ever give it? (A laugh.) Who ever saw a bishop distributing tracts amongst the temporal peers, or using their moral power against war? No, that was left to the grand old Quaker, John Bright. (Loud cheers.) After some further observations, Mr. Vincent concluded by describing the rapid growth of Nonconformity, the spread of education, and the ripeness of the time for the establishment of perfect religious equality; in short, the remedy for a state of things which Mr. Bright had described as requiring last session a sort of ecclesiastical mutiny bill. (A laugh.) The time had, he proclaimed, come for the separation of Church and State. When he was young he was told that separation was only a question of time, and he replied that he was glad to hear it, for he believed it to be a question of eternity. (Cheers and laughter.) It was a question of time, and the time had come. (Loud cheers.) Enthusiastic vote of thanks to Mr. Vincent terminated the proceedings.

DERBY.

On Tuesday evening, January 26, a public meeting in favour of the Disestablishment and Disendowment of the Established Churches of Great Britain, was held in the Temperance Hall, Derby, which was crowded in every part. The majority of those present were Nonconformists, but there was a large sprinkling of Churchmen in the body of the hall. The chair was occupied by Mr. Alderman Longdon. Mr. Plimsoll, M.P., who happened to have arrived in the town to make arrangements respecting the delivery of his annual address to his constituents, entered the hall during the proceedings, and was received with tremendous applause. The meeting was very noisy, but good humoured, towards the close. The Rev. W. Best, of Leeds, was to have been present as a deputation, but Mr. J. A. Picton, M.A., of the London School Board, alone represented the Liberation Society.

After a vigorous speech from the chairman, the Rev. Wm. Griffiths, who was cordially received, moved the following resolution:—

That the prominence now given to the question of State Churches by the public press—by episcopal and other church dignitaries in their official charges—and by members of Parliament in their addresses to electors—is an encouraging sign of the progress which the subject of religious equality has made in the convictions of the people; whilst the distinct and irreconcilable parties into which the Established Church of England is split up indicates an internal difficulty, for which the best remedy will be found in the policy of a Free Church in a Free State.

Mr. Griffiths supported the motion in a racy address, which was warmly applauded. Mr. Topham seconded the motion. It was supported by

Mr. Picton in a lengthened and able address. After describing the present condition of the Liberal party as that of a dismayed ship rolling in the trough of the sea, which would, however, eventually right herself, and ride safely over the bar into the port of Disestablishment, the speaker enlarged upon two aspects of the question—1st, that the best and worst elements were equally working towards the same end; 2nd, that the incongruities and anomalies involved in the establishment of a sect were becoming more and more widened every day. These points were illustrated with much force. Towards the conclusion of his speech, Mr. Picton referred to the course taken by the clergy in reference to national education in the past, admitting that they had shown much zeal, but only on behalf of denominational education. What was the action of the clergy now?

The London School Board had established many schools, and would probably erect others, but scarcely a week passed without it being put on the business paper of the board that there was a protest, or a

memorial, or a remonstrance from a clergyman against the establishment of a board school in his neighbourhood. He did not remember an instance in which the board had been invited to erect a school in any neighbourhood, but deputation after deputation had been received, always headed by a clergyman, to protest against any extension of the national scheme of education. (Shame.) The Established Church in England and the Presbyterians in Scotland were endowed, but why was not a similar course adopted with regard to the Roman Catholics in Ireland, who were in a majority in that country? It was because they were Roman Catholics; but was it to be expected that the Roman Catholics in Ireland would be contented unless all sects were treated upon the broad principle of justice, equality, and impartiality. The Bishop of Manchester had called attention to the fact that there were about 94,000 children of school age in Liverpool, and out of that number not more than 30,000 or 40,000 were attending school regularly. A very considerable proportion of the population of Liverpool were Roman Catholics, and the school board dare not interfere with them, and compel them to send their children to school, because there was not complete religious equality in those schools; because, in fact, even in school board schools Protestantism was taught; and because they were teaching religion in schools, they dare not compel Roman Catholics to send them there. These difficulties could never be dealt with until all remnants of religious privilege were abolished, and all sects were placed on the same level in the eyes of the law. (Applause.) This was a national question, not a polemical issue between Ritualism and Evangelicism; it was a question of public morality as to the desirability of maintaining an institution in which men of a number of conflicting opinions all swore by the same standard. It was not a question of orthodoxy or heterodoxy, but of religious equality. And while they were grateful for the eloquent and earnest words that were spoken on Monday night by the veteran and victorious leader of national reform—(Hear, hear)—they could not altogether agree with the dissuading tone which characterised the latter portion of his speech. (Hear, hear.) Mr. Bright said this was not a question to be put to members of Parliament, or to decide the policy to be adopted by the Liberal party. In this matter they would rather take Mr. Bright's earlier example than his latter speech. (Applause.) It was not by hesitating or sanctioning delay that Mr. Bright and his colleagues carried the abolition of the Corn Laws, but by insisting upon the justice of the measure, and by speaking and protesting in and out of season until at last the heart of the nation was reached, and the victory won. (Applause.) So must it be with regard to the great question of disestablishment and disendowment. (Loud applause.)

After a speech from Mr. Berriard, the secretary of the Derbyshire Church Defence Institution, in opposition, the motion was carried by a large majority. Mr. W. Crobie, M.A., LL.B., then proposed a resolution in favour of the 100,000*l.* fund of the Liberation Society. He expressed his regret at fighting against his Christian brethren, but this was a conflict on behalf of their common Christianity, and he believed the work of the Liberation Society was in a peculiar sense God's work. (Cheers and uproar.) The 100,000*l.* alluded to in the resolution would certainly be raised, but not a single penny of it would be spent upon the destruction of the Church; it would be expended for its emancipation and enlargement. (Applause.) And when the conflict was over, and the victory won, the much maligned and misrepresented Liberation Society would be seen to be the teacher of righteousness, brotherhood, and peace—(applause)—and that awful personage, the political Dissenter, the bugbear of parsimony, would have a place assigned to him by universal consent amongst the truest and wisest reformers of this age. (Loud applause.) Mr. Eccleshare briefly seconded the motion, which was supported by the Rev. E. H. Jackson, of Ripley.

Mr. PLIMSOLL, M.P., who had been called upon by the chairman, was received with loud applause. He said he did not intend to make a speech as they would hear him on that and other subjects in a few days. There was, however, one remark made by Mr. Berriard with which he entirely concurred. He had said that men might come from the east and west, and from the north and south, but they would never prevail against God's Church. (Applause.) He entirely concurred with him so far, but he drew a wide distinction between the Church of God on earth and a Parliament-made Church. (Loud applause.) He believed that the claims of justice, the welfare of the nation, and the best interests of true religion were involved, and would be promoted by the success of the Liberation Society. (Applause.) And although he only came to the town an hour or two before, without any intention or expectation of addressing an audience that night, yet when he found that the Liberation Society was holding its meeting, and when he knew that this important question would shortly come to the front to be decided, he thought it behoved him, as their representative to attend and show his colours—(applause)—so that no one should be able to say at some future time that there was any ambiguity whatever in the expression of his opinion either on that or any other subject. (Applause.) He did not deny that there were many excellent men in the Establishment, and that there had been, but he thought they would have been equally excellent and useful out of the Establishment, indeed he was not sure that, freed from the fetters of it, their efforts would not have been more blessed than they had been. (Loud applause.)

After some little disturbance and altercation, the motion was put and carried, and the usual votes of thanks terminated the proceedings.

WORCESTER.—A large audience assembled at the Guildhall, in this city, on Thursday evening last, Jan. 28, for the purpose of hearing a lecture upon

"The Established Church; what we gain and what we lose by it," delivered by Mr. J. H. Gordon. Mr. Harlow was voted to the chair, and amongst those sitting on or near the platform were T. R. Hill, Esq., M.P., the Rev. R. Vaughan Pryce, M.A., LL.B., Rev. J. Hanselwood, Rev. T. G. Swindell, Messrs. Townshend, Pugh, Munt, Joseland, Cosford, Airey, Day, &c. Several Church of England clergymen were also in the room, and at the close of the lecture one of them had a little to say on "the other side." Mr. Gordon's lecture, which was a very able one, occupied about an hour in delivery, and appeared to be highly appreciated. The Chairman then invited discussion, upon which the Rev. W. Rowthorn, curate in charge of St. Nicholas parish, ascended the platform, amidst some applause, and, prefacing his remarks by saying that Mr. Gordon had "toned down" a good deal since he had last heard him—(laughter)—proceeded to speak upon the origin of the Thirty-nine Articles. In the course of his discursive speech, Mr. Rowthorn created considerable amusement and sarcastic laughter by the assertion that Dissenters are desirous of getting State recognition, and illustrated this by their applications for permission to solemnise matrimony within their chapels. Mr. Gordon replied with great force, and amidst repeated applause. Mr. Rowthorn then made a few additional remarks. Mr. Symms proposed, and Mr. Townshend seconded, the usual vote of thanks, with an addition of a similar vote to Mr. Bright for his address at Birmingham. Mr. Geo. Hastings, agent of the Liberation Society, put the vote to the meeting, which was carried by acclamation.

GRESHAM.—Mr. Gordon lectured in the Baptist schoolroom, Gresham, on Monday evening last, Mr. White, jun., in the chair. The room was well filled by a most respectable audience, who listened to the lecture, the subject of which was "Civil Establishments of Religion fatal to good citizenship," with evident interest. Though one clergyman at least was present, and questions were invited, there was no opposition, and after a short, but pertinent, address from the Rev. Mr. Pryce, of Worcester, votes of thanks were cordially presented to the lecturer, Mr. Pryce, and the chairman.

STOURBRIDGE.—Next (Tuesday) evening, Mr. Gordon lectured in the Corn Exchange, Stourbridge, on "Church Property so called, whose is it?" The night was very tempestuous, but a very fair audience assembled in the large hall, and the Rev. Mr. Richard spoke some apt words in taking the chair.

WILLOWHALL, NEAR WOLVERHAMPTON.—Mr. Gordon again visited this enterprising place on Friday evening, being announced to deliver the same lecture as at Worcester the previous night. There was a crowded house (Oddfellows' Hall), despite the weather and Friday being a bad night, and the Rev. Mr. Gill was called to the chair. Discussion having been invited, and it being understood that persons were present for the object, Mr. Gordon purposely abbreviated his remarks, and the "happy time" began, and was kept up with great spirit, the subject having been kept before the public by the press ever since the lecturer's previous visit. Ultimately a resolution was carried in favour of the society's objects, and, with occasional cheers, the meeting dispersed.

BARNOL.—On Jan. 17, the Rev. G. D. Evans delivered a lecture in the schoolroom attached to the Baptist Chapel, Old King-street, upon "The English Reformation and its bearing upon the question of Disestablishment." The audience was large. The Rev. J. Greenhough occupied the chair, and Mr. Evans spoke at considerable length, and with great effect. At the close of the lecture Mr. Fisher, organising secretary of the Liberation Society, proposed a vote of thanks to the lecturer, and that this meeting express its hearty sympathy with the aims of the society, and hoping that the time was not far distant when the Established Church would be entirely emancipated from the fetters of the State. The resolution was seconded by the Rev. W. Norfolk, and carried unanimously.

A cordial vote of thanks to the chairman brought the proceedings to a close.—On the succeeding evening, Jan. 23, the Rev. J. B. Heard, M.A., late vicar of All Saints, Finner, delivered a lecture in the Lesser Colston Hall, on "A Clergyman's Reasons for Disestablishment." Mr. G. H. Leonard presided, and there were also present the Rev. G. D. Evans, Mr. D. A. Bassett, Mr. O. Townshend, Mr. G. Fisher, &c. The chairman, in his opening address, having expressed his opinion that Mr. Bright's address, in spite of adverse criticism, would be found to be one of his most important and influential speeches, the lecturer said he had found several of his clerical brethren almost apologetic to him for not following his example in proclaiming their convictions. He advocated the cause of Disestablishment as a religious man; the friends of the Church of England disliked the robust earnestness of free voluntary churches as violent and vulgar, and that was why there was all the new-born zeal for establishments. He urged all those present to exercise their influence towards the education of the people on this question. (Hear, hear.) Mr. J. Fisher, organising secretary of the Liberation Society, in a spirited address, criticised the letter of Mr. Richard Glover on the question of Disestablishment, which, he said, however able in itself, was calculated to mislead those men who were not acquainted with the proceedings. Mr. O. Townsend moved:—

That this meeting expresses the pleasure with which it has heard the statement of the Rev. J. B. Heard, commends his consistency and courage in taking his place on the Liberation Society's platform, and wishes him every success in his efforts

to free the Established Church from State patronage and control.

Mr. D. A. Bassett seconded the motion, which was carried unanimously, and the meeting then terminated.

FARNWORTH.—On Tuesday night last the Rev. Brooke Herford, of Manchester, delivered a lecture on "What the Liberationists want, and why they want it," under the auspices of the Nonconformist Association. The chair was taken by the Rev. W. Hewgill, M.A., and amongst those present were the Rev. G. S. Ordish (of Little Lever), Alfred Topp, Esq., J.P., and Messrs. Joseph Winter, Samuel Winter, Timothy Morrow, Martin McCormick, W. T. Raynor, J. Kenyon, W. Cooper, J. L. Topp, and J. W. Watkinson. The chairman having briefly introduced the lecturer, Mr. Herford, who was received with applause, then delivered his lecture, which was received with deep interest, and was heartily appreciated. Joseph Winter, Esq., moved a vote of thanks to the lecturer. The Rev. G. S. Ordish, in seconding the motion, made some pithy remarks upon the leadership of the Liberal party.

NANTWICH.—On Jan. 19, at Nantwich Town Hall, the Rev. Harwood Pattison, of Rochdale, lectured on "Church and State in America," under the auspices of the Liberation Society. Mr. James Wood, of Willaston, was in the chair, and he was accompanied on the platform by the Rev. R. P. Cook, Rev. J. B. Broadrick, and Mr. P. Barker. The speaker well in favour of the movement, and Mr. Pattison lectured with great effect, communicating much and valuable information. He was heartily thanked at the close of the lecture, as he deserved to be.

HAYWOOD.—On Jan. 19 the Rev. J. McDougall, of Darwen, lectured on "Liberationists, what they are, and what they do not want." Mr. David Smith occupied the chair. The lecturer exhibited a thorough mastery of his subject, and was listened to with great attention.

BOLTON.—The Rev. Marmaduke Miller has lectured at Bolton in the Congregational Schoolroom, West Houghton. Mr. David Crossley occupied the chair. Mr. Miller made an admirable address, and his remarks upon the Church property question were especially to the point.

DISESTABLISHMENT FROM THE RITUALIST POINT OF VIEW.

(From the Church Times, Jan. 29.)

What is most extraordinary is the folly of supposing that, even if a considerable section of Churchmen declared for Disestablishment, it would have no appreciable effect upon the settlement of the question. The fact is, the forces which threaten the Establishment are already most formidable. They include, in the first place, nearly all the English Dissenters, for the Wesleyans are more and more taking sides with Mr. Miall. Then the Roman Catholics, both in England and Ireland, would exult at anything that looked like the humiliation of the Church of England. Half Scotland is for Disestablishment, and when the Kirk has fallen, as fall it soon will, the entire Presbyterian contingent will join the cry against the Church of England. Then we are very far indeed from feeling certain that the Irish Church will take much pains to prevent English Churchmen from tasting of the cup which they did not strive to dash from her own lips. Lastly, there are the politicians who could not, for the life of them, resist the temptation to steal, let us say, some forty millions of ecclesiastical property, if they once saw their way to so magnificent a "loot." The Establishment has, in fact, but one source of strength, and that is the unbroken front it presents to the hordes which surround it. But suppose that only the E. O. U., with its two thousand clerical and its ten thousand communicant members, were some fine morning to go over to the enemy, the aspect of affairs would in a moment be altered. Perhaps Dr. Ellicott does not remember the remarkable change which came over the political world about the year 1853. Up to that time the anti-Church legislation had been most successfully beaten back, but the instant that most false and misleading notion, namely, that Dissent was rapidly gaining a majority in the country, was propagated by the Census report, the whole Whig party pronounced against Church-rates, and in favour of everything they thought likely to win them favour with their new masters. Unquestionably, if any large section of Churchmen should ever declare for disestablishment the same waiters upon Providence would show an equal alacrity in taking the hint.

Even that notable champion of Establishment, Mr. William Baird, admits that the younger clergy are all against him; and experience has shown that "the temerity of youth" is generally too much for "the scrupulosity of age." In the present instance the hindrance and disgrace which the Church suffers from the Erastianism of her rulers, are borne with an hourly increasing impatience. The camel's back is all but broken, and Bishop Ellicott is likely enough to lay upon it the last straw. And as we have already pointed out, disestablishment is fast losing its terrors. The amount of tithe which is enjoyed by the parochial clergy does not exceed two millions and a-half. The glebes, no doubt, are worth something more, but probably not more than would cover the extra taxation to which ecclesiastical endowments are subject as compared with investments in the funds. Besides, the rights of patrons would certainly not be confiscated without compensation, and as there are, we

may hope, many honest, not to say munificent, men amongst them, we might count upon re-endowments that would reduce the loss at most to two millions a year. But of this sum a great part may be regarded as practically wasted. Many livings are so small that they might almost as well not exist; others, again, are out of proportion to the requirements of the parish; and towns and places with anything like a considerable population could very well shift for themselves. A vast number of them already do so, and the rest could be none the worse for having to follow their example. The only difficulty would be as to small villages in the country, of which no one could be found to assume the charge gratuitously; and as to town districts which were too poor to pay for a clergyman. These, of course, would have to be undertaken by the diocese as such, and dealt with as missions; nor do we doubt that they would, on the whole, be better cared for than is always the case now. There is a practically exhaustless reserve of strength which the Church possesses, and on which Disestablishment would compel her to draw to an extent which few at present can realise—the services of faithful and earnest laymen. Of late, there have been many feeble proposals for creating an order of readers, or of a sub-diaconate; but why not really revive the third order of the ministry itself? All that would be necessary to do would be to dispense with the present literary qualification, and to permit those who accepted the diaconate to follow their worldly callings. In thinly-populated districts half-a-dozen parishes might be grouped together, each under the care of some pious resident, who would read the service and such sermons as might be selected for him by the mission priest; who, again, would spend his time in visiting each in its turn, and whose periodical arrival would in itself supply a valuable stimulus. In towns an enormous economy of clerical strength might be gained by a free resort to the services of volunteer deacons; besides which, nothing would probably prove so attractive to all that is really valuable in Dissent, as the sphere of usefulness that would thus be opened to classes to whom the door of the sanctuary is at present closed.

Another point should be borne in mind. We have taken the loss of revenue at two millions, and shown that a great portion of it would not be missed. But a very large portion of the real loss would be thrown upon the rates. Here is what Bishop Fraser is telling us:—

I say distinctly, and without the slightest reserve, that, rather than maintain one single Church of England school as a denominational school in a state of languor and inefficiency, I, as a clergyman bored out of my life to beat up subscriptions, and to have my wretched school sermons begging for the maintenance of those schools, would, while the time was at my disposal, hand my school over to the school board, and ask them to take it for secular purposes. The Act allows me to make my own legitimate terms and bargain with the school board, and I am certain I can reserve it as a place for religious education or for any purposes I wish.

As at present advised, we do not agree with the right rev. prelate. We think possession of our schools in our own hands a thing well worth struggling for; but still the fact remains, that we could at any moment make the school boards virtually contribute perhaps three-quarters of a million towards the sustentation of our Disestablished Church, by relieving our congregations of the burden which they have undertaken. There are many other so-called charitable works which, if supported with a much more discriminating hand, would yield us a large sum and no great harm would be done.

We have hitherto been giving reasons why our apprehensions in behalf of the Church at large would not be serious if we were compelled to declare for disestablishment. As for the Catholic movement, we have all along maintained that it would be an enormous gainer by the change. We need not repeat that for all practical purposes our churches are, and always have been, conducted on what is virtually the voluntary principle; and inasmuch as the abolition of patronage would open a career for the talents, it follows that the party of zeal and energy would gravitate to the positions of influence and authority.

There is only one class for whom even good-natured people need feel much pity, and that is, for such prelates as our Ellicotts and Thomsons, who, in a free Church, would never have been prelates at all. If Disestablishment should come it is unlikely that an opportunity will again be afforded clergymen of "commuting, compounding, and cutting"; but the plan of letting each life-interest die out will probably be adopted. The beneficed clergy will thus lose nothing; but the bishops will be bundled out of the House of Lords to begin with; and as they will be held, and rightly, responsible for the catastrophe which will have fallen on the Church, they will have to run a pretty gauntlet of reproaches and complaints. But that will not be the worst. Having shown themselves deplorably deficient in the grace of government, they must expect to see the new constitution of the Church assume more or less of resemblance to that remarkable Irish arrangement of old time, whereby ecclesiastical rule was committed to presbyter abbots; and they kept tame bishops just for the purpose of conferring orders and performing other pontifical acts. To see poor Dr. Ellicott struggling with his synod will be so afflictive a spectacle that the mind shrinks from the attempt to realise it; and, in the purest interests of humanity, we can only hope that the right rev. prelate will, with other mem-

bers of the bench, see the necessity of a modest and conciliatory demeanour before the fatal first of July shall have let slip the dogs of war.

THE DEPUTIES OF THE THREE DENOMINATIONS.

The annual meeting of the Deputies of Protestant Dissenters of the Three Denominations—Presbyterian, Independent, and Baptist—appointed to protect their civil rights, was held last Friday afternoon, at the City Terminus Hotel, Cannon-street.

Mr. John Glover took the chair, and the secretary (Mr. C. Shephard) having read the minutes of the last meeting, they were confirmed.

Mr. J. Glover: You have been reminded, by the minutes just read, that our friend Sir Charles Reed has resigned the chairmanship of the Deputies, and that it being desirable that our chairman should be a member of the House of Commons, we have obtained the consent of our friend, Mr. Richard to propose his name as chairman for the next three years, which I now have great pleasure in doing.

Mr. H. Wright: I rise to second that resolution, and I might do so without saying another word, but I may perhaps be allowed to say that Mr. Richard possesses all the qualifications we seek in a chairman: his large experience, his wisdom, and habitual urbanity of manner, and the respect with which he is held in the House of Commons, all admirably fit him for the post. (Loud cheers.)

The resolution having been adopted unanimously, the chair was vacated by Mr. Glover and taken by Mr. Richard.

Mr. Charles Shephard, the secretary, then read the report, which mainly referred to the Parliamentary events of the past year; the session opening with an unexpected Conservative majority and a change of Government. Contrary to expectation, it is probable that during no previous session of late years did ecclesiastical affairs occupy so much of the attention of Parliament as during the year just closed. The incidents connected with the Scotch Patronage Bill are narrated; also Mr. McLaren's Church Rates (Scotland) Bill, which was eventually withdrawn. The fortunes of the Public Worship Bill in both Houses are then described. Against one of the provisions of that measure, the committee had petitioned Parliament. Then the familiar story of the Endowed Schools' Bill is told, and the course which was taken by the friends of religious equality in connection with it. On this subject the report says:—"The increased duties thrown by the bill upon the board of Charity Commissioners rendered it necessary, in the judgment of the Government, that the number of the commissioners should be increased, and your committee, feeling how desirable it was that one of the commissioners should be a Nonconformist, made a direct appeal to Mr. Disraeli to appoint one. The appeal, however, was unsuccessful, and your committee regret that no representative of the large body of the Nonconformists of the country is on this important board; but that now the large educational endowments of the country, as well as the general oversight of the charitable institutions of the land, are managed by a board of commissioners chosen out of one religious body only, although all classes are so deeply interested in the management of these institutions. As to the Burial question the opinion is expressed that when it is reopened a more thorough bill than that which was in the hands of Mr. Osborne Morgan in 1873 should be introduced. The report concludes with a reference to the disestablishment and disendowment of the State Church, which has been much discussed both in Parliament and throughout the country. On this subject it is said,—"The formation of numerous Church defence associations is very significant, and instead of the question being now treated as one of no practical moment, politicians begin to realise the importance of the subject, and high dignitaries, both in Church and State, find it necessary to discuss its merits in public meetings and in the columns of the Press. Nonconformists are persuaded that complete religious equality is impossible so long as one favoured denomination receives the support of the State, and they are justified in using every lawful means to move out of the way this great impediment to religious equality and fraternal union with their fellow-Christians. The divisions in the Establishment itself may be expected greatly to help forward the movement, and your committee trust that earnest Christians, in the Establishment, may soon realise the impossibility of obtaining within its bounds perfect religious freedom, and be prepared to join with us in the endeavour to emancipate the Church of Christ from the fetters of the State."

The Treasurer (Mr. S. R. Pattison) presented the balance-sheet, from which it appeared that the receipts of the year amounted to £202 2s. 3d., and that there was a balance in hand of £266 5s. 5d.

Mr. H. RICHARD, M.P., who was received with loud cheers on rising, said: I believe that it is your custom here that the chairman should move the adoption of the report. In doing so on this occasion, I wish to say how deeply obliged I am that you should elect me to be chairman of such an influential body as the Dissenting Deputies. I share the regret that you must all feel at the retirement of our friend Sir Charles Reed from the position which he has so long and worthily filled. But we can understand how the manifold duties

which fall upon him as chairman of the London School Board should make him anxious to disentangle himself from all other engagements. I am afraid that from the many other avocations with which I am burdened I shall not be able to attend your meetings so frequently, or attend so much to your business, as I ought to do. I suggested this to the gentlemen who proposed to place me in this position, but they were kind enough to express themselves willing to take me "with all my imperfections on my head"; and I must ask you to do so also, with the assurance that I am one with you in purpose and heart. You have also a deputy-chairman, who from his ability will be well able to supply my place—indeed, I thought he ought to have been chairman, as he would no doubt have been if he had had attached to his name those mystic letters—M.P. This body has now existed about 140 years. During that time great changes have taken place in the position of the Dissenters of this country in respect to their civil and political rights. I will not stay to indicate those changes with which you are familiar. But in looking back upon them I find these changes have been secured, not by a policy of quiescence, or on the principle of the children's game, "Open your mouth and shut your eyes and see what luck will send you"—not by trusting too implicitly to the spontaneous generosity, or by consulting the convenience of political parties—but by habitual and sleepless vigilance, strenuous and personal efforts, on the part of those who represented the Dissenters. (Cheers.) Our fathers associated in this body understood and recognised the truth of the poet's sentiment

Who would be free, himself must strike the blow.

We no doubt owe a large debt of gratitude—we have never slowly or grudgingly paid it—to those illustrious statesmen of the Whig party who have aided us in our endeavours. But the fact remains, that all that we have gained we have obtained through our own sacrifices and exertions. An old proverb says "The gods help those who help themselves," and so it is with the gods who sit in high political places. They help those who help themselves. I was very much struck with the evidence of this furnished by the first act of the Deputies in 1745. This body was first constituted to secure the repeal of the infamous Acts known as the Test and Corporations Acts. Sir R. Walpole was in power. He was a Liberal minister. He has been called "The glory of the Whigs," and it might have been supposed that he would have been in sympathy with the views of the Dissenters in their attempts to liberate themselves from a civil disability. But this was what the committee said at their first meeting: "From the Administration, so far as we know their minds, we have not the least encouragement; but, on the contrary, must expect opposition from them. Those members of Parliament, now out of power, tell us the attempt will be vain unless the Administration concur, and decline giving us the promised assistance." "Others," say the committee, "though the number be small, declare their readiness to assist us in all events." It was at length resolved that an appeal to Parliament should be made, and accordingly, on the 12th of March, 1735, Mr. Plumer, the distinguished member for the county of Hertford, moved for leave to bring in a bill for repealing the Test and Corporation Acts. After a debate of considerable length, in which he was supported by a number of gentlemen who were known friends to the Established Church, the question was lost by a majority of 251 to 123. But could any man doubt, notwithstanding the fact that the motion was lost, that our predecessors acted wisely and well in forcing the matter upon the House of Commons? for that lifted it up into the light of discussion, and no doubt hastened the triumph when it was last won. (Hear, hear.) I have alluded to that case because I think it has some application to the present time showing as it does that we must trust to ourselves. (Hear, hear.) It is rather curious and amusing to mark the kind of rôle assigned by some Liberal politicians and writers in the press to the Nonconformists of this day. What they venture to say to us is in effect—"If you are willing to be hewers of wood and drawers of water for the party; if, when a general election takes place, you will bear the heat and burden of the day, giving everywhere to our local committees their most earnest, trustworthy, and hard-working men; if you will sacrifice your time, and health, and business, in order to secure our return to Parliament, and then permit us to brand your most cherished principles as impracticable crotchets, your struggles for freedom as sectarian squabbles, your most trusted leaders as narrow-minded bigots—(Hear, hear)—if you will suppress your convictions for our convenience—(Hear, hear)—if you will relinquish or postpone till the Greek Kalends what you think of the utmost importance—if, when any crisis arises in the history of the party, you will accept implicitly our advice, and not presume to have any opinion of your own—(Hear, hear)—if you will admit that Nonconformist opinion can be best gathered from loungers and quidnuncs in London clubs—(laughter)—if, after your wishes have been disregarded, your object caricatured and misrepresented, and yourselves lectured and snubbed and sneered at, you continue unflinching in your loyalty to the party, unabated in your efforts to return us to Parliament;

—why, then," say these generous Liberals, "we shall be happy to patronise you and pat you on the back, and see what can be done for you." (Laughter and cheers.) I for one do not feel at all disposed to assume this crawling, cringing attitude. (Cheers.) We have by this time won the right to stand erect and to hold our own. (Hear, hear.) There is no need to lecture us on loyalty to the party. I maintain that no section of the party has been so loyal. Through all the changes of party we have clung to it, "through evil report and good report." "True as the dial to the sun, although it be not shone upon." I take as an illustration our support of the last Administration. We had differences with Mr. Gladstone, and we expressed them openly and honestly; but we had no thought of plot or intrigue to cast him down from his eminence. (Cheers.) We did not act the base and ignoble part of flattering a great man during his popularity and his power, and when a temporary reverse had somewhat clouded his reputation, turn upon him to carp and cavil at measures which we ourselves had helped to pass, because we believed them to be measures of true policy and of justice. (Cheers.) Will you allow me to read a few sentences from a speech I myself made at a time when the difference between ourselves and Mr. Gladstone was at its height, in an address delivered before the largest meeting of Nonconformists ever seen in this kingdom? The hon. gentleman then read the following extract from the report of what he said at the Manchester Nonconformist Conference on Jan. 27, 1872—

We will join no party to defeat or embarrass the Government, merely to wreak our wrath upon them for what we may think, and do think, to have been unfair and ungenerous treatment of ourselves. Our quarrel with those in power, so far as there is a quarrel, is one purely of principle. We have no disappointed ambition to avenge, no hungering after the official leaves and fishes to gratify, that we should be tempted into any factious opposition to the Government. We have no inclination and no intention, if we can possibly avoid it, to withdraw our confidence and support from Mr. Gladstone. Our feelings towards him have had, and still have, a deeper element in them than those of ordinary political allegiance. He is the minister of our predilection. We are proud of what the greatest of his opponents has called "his transcendent abilities." We admire the gallant spirit in which he grappled with, and the consummate energy and eloquence with which he mastered and solved, those problems connected with the Government of Ireland, before which so many other statesmen had retired baffled and dismayed. We honour and feel we can sympathise with his earnest, religious nature. We feel grateful to him for the honest pains we believe he has on more than one occasion taken to understand our views and consult our wishes. We have observed with deep interest the manner in which he has gradually shaken himself free from the Tory cerements which in early days had been wound around his spirit, and struggled into clearer and broader conceptions of truth and duty. We had hoped, and still hope, that it is reserved for him to achieve further triumphs in the cause of justice, and freedom and Liberal progress.

Even now, notwithstanding what has lately occurred I would reiterate the expression of that hope. Such was the conduct which we pursued in regard to the Liberal administration. When the time for action came, how did we act? It is a satisfaction to me to look back upon this fact, that when the Irish University Education Bill was before the House, although there were some things in it which were of dubious importance regarded from our point of view—yet when the critical moment came the Nonconformists in the House of Commons rallied round and supported their great leader. Fifty-four of them appeared in the division list, and if other Liberal members had been as faithful as the Nonconformists, Mr. Gladstone might have remained in power. (Hear, hear.) The report of the committee refers to the fact that the last session proved an eminent degree a session for the discussion of ecclesiastical questions; and, indeed, a stranger, ignorant of the character of the House of Commons, if he had strayed into it accidentally in the course of the last two months, might have thought that he was in an ecclesiastical convocation rather than a secular assembly. (Hear, hear.) This proves that however unpalatable the subject might be, like the slave question formerly in the United States of America, it is the irrepressible question of the time. Last Monday I had the pleasure of hearing Mr. Bright—(cheers)—speaking to some 14,000 people at Birmingham, and I am happy to say that so far as I could judge "his eye was not dim nor his natural force abated." (Cheers.) The speech which he delivered on that occasion seemed to have flattered some London cliques and coteries very greatly, if I may judge from what has appeared in the press. (Laughter.) There was hardly a writer in a daily paper who in his own judgment could not have dictated a better speech to Mr. Bright than the one he delivered. (Laughter.) He had "done the things which he ought not to have done, and had left undone the things that he ought to have done." "Why," it was asked, "did he not speak on the land question, the question of the relations between capital and labour, the question of the extension of the suffrage in counties, the question of financial economy, the question of the distracted and disorganised state of the Liberal party—on anything but the Church?" These persons would rather, in short, he had sung a verse of the old song:—

Oh no, we never mention her,
Her name is never heard;
Our lips are now forbade to speak
That once familiar word.

(Laughter.) It is an odd thing that the very writers who would interdict that subject in the case of Mr. Bright are themselves writing upon it day after day. (Hear, hear.) Why do these men not recognise the fact that so acute an observer as Mr. Bright, watching the signs of the times with his political sagacity, has discerned that this question is one that must come to the front, whoever might like or dislike it; and therefore he recommended men to prepare for a wise and prudent solution when the time for it had become inevitable. (Hear, hear.) That question would come to the front, even if we, the Nonconformists, were not to move a finger or utter a breath. Not that I agree with those who would prescribe such a course to us, for I hold that if God has given us, as I believe He has, the knowledge of a certain portion of important and essential truth which had been denied to other sections of the Church, we ought not to suppress our conviction. Mr. Bright has well said that the men were actively promoting the discussion of this question who had the most interest in letting it alone. Bills had been introduced in the House of Commons to prop up the Church—I am now speaking of it as a civil establishment, not as a spiritual institution, for I believe that there is more spiritual vitality in her now than since the Reformation—but of the Establishment, and I say that it is falling into decay from the progress of events. If any of you had such a house, its rafters decaying and its walls giving way, and you were to call in a skilful architect, he would say, "Let it alone, for if you begin to meddle with it, it will all come tumbling about your head." This is the position of the defenders of the Church Establishment. This was the case in the two bills introduced last year. The Church Patronage Bill was one of the meanest measures submitted to any legislature. Gentlemen belonging to the Church of Scotland came to ask that patronage might be abolished—not that they had any interest in the matter, because they remained behind when others left the Church, but that they brought the cure of souls into the market. It was not a question of conscience but of worldly policy. They thought that if this obstacle was removed out of the way they might rob other churches, not of their gold plate, but of the souls which they had saved. If they had this obstacle taken out of the way they could come to the people of Scotland and say, "Come back to us." But the people of Scotland are now saying, as you have this night of patronage, "It only remains that you should have the privilege of paying your ministers out of your own pocket." (Laughter.) With regard to that Act, they have made the Established Church of Scotland a sect, and how long will it remain an Establishment now that it has become a sect remains to be seen. You have heard reference in the report to the bill which I brought into the House for the repeal of the 25th Clause. I only mention it to bring out the significance of the division, and showing the good of Nonconformists going for this. The bill was defeated by a large majority. But though there were one hundred fewer Liberal members in the House, I had a larger number of votes in favour of my bill than were ever recorded in favour of any similar bill—146 of the Liberal members in England, Scotland, and Wales voting for it, and only 36 against. The most significant part of it was that fourteen members of the late Government voted with me—indicating pretty clearly that when the Liberal party come into power again they will have to deal with that question, and in the way that Nonconformists wish. I have abstained from those blazing questions which are being discussed in political circles. I should be sorry to throw any apple of discord into your midst on this occasion. We have learnt as Nonconformists to have liberty to differ. There are plenty of subjects on which we can work together. There are indications that attempts will be made to go in a direction opposite to our wishes. If any attempt is made to enforce compulsory education without school boards—that was to say, giving the managers of sectarian schools power to employ policemen to drag and drive the children of the poor into such schools to be taught denominational religion, then I think we shall stand up as one man and say that shall not be. (Cheers.) So far as I am able to render any assistance for the attainment of great objects for which this body is constituted, you may always command my support. (Loud cheers.) I move the adoption of the report.

Mr. JOHN GLOVER (deputy-chairman) seconded the motion.

Mr. H. POTTER expressed his dissent from the views of many persons in reference to Mr. Forster and the education question. He would, he said, protest against the abuse cast upon that gentleman, even if he stood alone. He thought the 25th clause contained the principle of true religious equality, and did not want to see it repealed; and he believed that his feeling was shared by a large number of leading men among the Nonconformists. (No, no.) In that body itself they had been pretty equally divided on the subject. (Expressions of dissent.)

Mr. W. T. REEVE declared his general concurrence in the views of the last speaker.

Mr. R. FORSAITH thought it ought not to go forth that the opinions of the two last speakers were those of the Deputies generally. (Cheers.) There had been a vote taken on the question, and that should have prevented these gentlemen from saying what they had done. (Hear, hear.)

Mr. PRYCE said he did not go as far as the majority of the Deputies on the question of education, but he agreed with the Chairman that if any attempt

should be made to drive children into denominational schools, it should be opposed to the utmost. (Cheers.)

The report was then adopted unanimously.

On the motion of Mr. P. BUNNELL, seconded by Mr. S. WATSON, Mr. John Glover was elected deputy-chairman.

Mr. PATTISON having been re-elected treasurer, and the committee chosen for the ensuing year,

On the motion of Mr. J. GLOVER, seconded by Mr. J. BROOMHALL, it was resolved:—

That the principle involved in the Endowed Schools Act, 1869, namely, that endowed schools should be so managed as that all classes of the people should be benefited by them, is just and equitable. The Deputies protest against the attempt made by the Government last session to reverse this policy, and will strenuously oppose any other measure that may be brought forward having a retrograde tendency.

Mr. CARVELL WILLIAMS moved the next resolution:—

That the ecclesiastical legislation of last session has confirmed the Deputies in the opinion they have always held that Parliament is not fitted to deal with religious affairs. The Deputies look forward with confidence to the time when religion shall cease to be encumbered with the patronage and support of the State, and when perfect religious equality amongst all classes of the people shall be established throughout the kingdom.

He said that the ecclesiastical measures of last session led to a loss of time which also involved the loss of some valuable bills in which the whole community were interested. They also exercised a disorganising influence, occasioning the greatest uncertainty and embarrassment at the close of the session, as well as generating a great deal of heat and irritation. Nevertheless, the friends of religious equality had no reason to be dissatisfied with the results of the session. (Hear, hear.) Even those who were dejected at its commencement—and he was not of the number—were exultant at the close. There had been no disestablishment motion, and yet the Government and the heads of the Church brought in bills which had given a powerful stimulus to the movement; so that he had been told by an official member of the House of Commons that he had never known the cause of disestablishment make such rapid progress in that House as it had done during the previous three weeks. (Cheers.) In the coming session one of two things would happen. Either more gunpowder would be scattered about, and then there would follow another explosion; or else Mr. Russell Gurney and other Church reformers would be afraid to introduce their promised measures, and then it would be increasingly felt by Churchmen that there was no way of removing admitted evils from their Church except as the result of disestablishment. (Hear, hear.) Alluding to the apparently irresistible tendency of the public mind to discuss ecclesiastical questions, he said that he thought that great significance might be attached to recent events. No sooner was Mr. Gladstone out of office—"unmuzzled," to use his own phrase on a former occasion—than he spoke and wrote exclusively on topics which had a very close relationship to the object which the Deputies wished to see accomplished. Now, the second most eminent member of the late Cabinet had surprised all classes of politicians by the prominence which he had given to the subject of disestablishment. (Cheers.) The two men differed, but were alike in this, that they were far-seeing and sagacious, and he (the speaker) could not help connecting their acts, and regarding them as being among the indications that the time would, sooner or later, come when the result referred to in the resolution would be completely realised. (Cheers.)

Mr. HENRY WRIGHT seconded the resolution, and it was adopted.

Mr. J. RAINS moved the following:—

That the committee be instructed to take steps, in conjunction with the Liberation Society, again to bring into Parliament a bill giving to parishioners generally the right to use their parish churchyards for the interment of their dead without being compelled to read the Burial Service of the Church of England, or to secure the ministry of the parochial clergy.

He said he had intended to propose a resolution declaring that no man should be the leader of the Liberal party who was not pledged to the principle of religious equality. As the committee and some of the other Deputies objected to the question being raised on that occasion, he would not carry out that intention; but if Mr. Forster should be appointed, they ought to make him understand that they would not support him if he persisted in the policy he had pursued.

Mr. S. R. PATTISON, in seconding the resolution, said it had been stated that Dissenters were dying out, but if it were so it was because the light which they had had been communicated to others; but, however that might be, they were resolved that they would not die out until they could be decently buried. (Laughter.)

Mr. A. T. BOWSER thought the resolution was hardly sufficient, for they ought to claim also the use of the Church for their services in burials. He thought they ought to take a step in advance, and ask not only for the churchyard but for the church.

The CHAIRMAN said he thought some account should be taken of Mr. Osborne Morgan's opinion on the matter, and he did not think they could without consulting him add anything to the resolution, but he believed that it was his intention to bring in a more rigorous bill. The resolution was then put and carried.

Mr. E. S. PRYCE proposed, and Mr. A. DUNN seconded, a vote of thanks to the chairman and deputy chairman, which was carried unanimously, and the CHAIRMAN having acknowledged the vote, the meeting separated.

RELIGIOUS EQUALITY IN PARLIAMENT.—Of the probable course of events during the session we can say but little; but that little will, we think, be satisfactory to our readers. It is intended to do something more for the advancement of our principles than merely to stand on the defensive. A bill to abolish the clerical monopoly in churchyards will therefore again be brought in by Mr. Osborne Morgan; but it will be a measure like that of 1870, and not the compromise of the select committee, which fared no better at the hands of the Establishment party than the most thoroughgoing measure could have done. It will not be carried even through a second reading; but it will be vigorously fought for, and that will advance the object at which it aims. We believe that a bill for the abolition of clerical fellowships and headships at the Universities may also be looked for. It has been delayed until the publication of the Report of the University Commissioners, and it will be edifying to see how it will be dealt with by a Government the head of which has boasted that his party has given to the country religious equality. The Ecclesiastical Establishment in India and Ceylon may also fitly form the subject of discussion, and some other ecclesiastical discussions may, perhaps, be advantageously initiated. Then there are the bills to be brought in by the Church reformers—one for authorising an increase of episcopate being already promised. Will Mr. Russell Gurney's be another? We doubt it. But the Ritualistic question will doubtless come up, and it can hardly do so without detriment to the Establishment.—*Liberator*.

The Rev. William Kirkus, formerly of Hackney, is now preaching in Grace Episcopal Church, New York.

Mr. Gladstone is said to be at present engaged in preparing a reply to Father Newman's recent pamphlet in answer to the "Expostulation."

The *Record* understands that, as an exception to the resolve to ignore ecclesiastical legislation in the coming session, a bill dealing with patronage and the law of simony will be proposed by the Bishop of Peterborough.

ERELONG.—The disendowment and the disestablishment of the Church of England is a great work which will doubtless be some day attempted.—*Times*.

DISESTABLISHMENT IN SCOTLAND.—At the meeting of the Free Presbytery of Kirkcaldy, the Rev. Norman Walker, Dysart, gave notice of an overture to the General Assembly that the connection now existing between the Church and State in Scotland be dissolved.

THE RUBRICAL QUESTION.—The Dean of Chester has addressed to a local layman of the Church of England a letter on the subject of vestments and the eastward position. He says that the real question at issue is whether in the celebration of the Lord's Supper the clergyman is acting sacrificially in behalf of the people or ministerially amongst them. At present, in the dean's opinion, the Prayer-book is in strict harmony with the Bible on this point; and if the Church of England is scriptural the "priest" of the Prayer-book must be the "presbyter" of the New Testament.

MR. ARCH ON THE STATE CHURCH.—Speaking at Huddersfield in reply to Lord Dartmouth's late speech on agricultural labourers, Mr. Arch said he would venture to assert, were the labourers canvassed, they would all agree they cherished advanced wages rather than the Church question. If the Church was called on to give a balance-sheet of the work she had done with the money she had received, she would be found wanting. Lord Dartmouth knew well that when the National Church was put into the crucible it would come out dross.

RELIGIOUS LIBERTY IN SPAIN.—A very reassuring account of the state of things is given in a letter to the *Cologne Gazette* by Herr Fliedner, the minister of a Protestant Church in Madrid. He denies that there is any persecution of the Protestants. The two Protestant papers were suspended for a few days in order to avoid a pretext for disturbance, but were permitted in the most courteous terms to reappear. The Protestant church at Cadix, the opening of which a year ago encountered great opposition from the local authorities, was closed under the idea that the decree of the late Government was no longer obligatory; but this step was almost immediately overruled from Madrid, the Government appearing disposed to maintain toleration, and to set aside the measures of too zealous officials to the contrary. The Minister of Public Worship, it is reported, said he would resign if liberty of conscience were permitted, but the King replied that he would never reappoint a Minister who had once resigned, and that he was resolved to maintain liberty of worship, as Spain ought not to be in the rear of other nations. This anecdote shows the general opinion of Alfonso's views. Herr Fliedner thinks it improbable that the reaction will hereafter succeed in abolishing toleration in the Cortes. Not only the Liberal papers, but the *Epoca*, the chief Alfonsist organ, strongly advocate liberty of worship.

THE CHRISTIANS IN TURKEY.—A deputation from the Evangelical Alliance was received at Constantinople on Tuesday by the Minister for Foreign Affairs at the Porte. It was introduced by the

Dragoman Sandison, who said that, as the deputation had reference to Ottoman subjects and the internal Government of Turkey, the British Ambassador had instructed him to state that he was not appearing in an official capacity. The deputation then stated the object of its mission, which was to lay before the Sultan a complaint that some converts to Christianity were persecuted within His Majesty's dominions, contrary to the firman of 1856. Safvet Pasha replied that the Government was not aware of any religious persecution; that their policy of universal toleration was unchanged; and that, though he believed it to be unnecessary, yet he would cause fresh instructions to be forwarded to the provincial governors, insisting on their strictly adhering to the principles of equal justice and treatment to the whole population, irrespective of creed. Lord Conyngham, however, requested His Excellency to take into consideration the unfavourable impression which would be made in England and America, if they could not obtain personal audience of the Sultan. Safvet Pasha remarked that this would make a bad precedent, of which the people of England could not approve. On being pressed, however, he promised to take the request into consideration. Subsequent information states that the pasha positively declines to comply with the wishes of the deputation.

REFUSING TO BURY A CORPSE.—The village of Cowley, situated in the suburbs of Oxford, was, on Sunday afternoon and evening, the scene of disgraceful proceedings, in consequence of the vicar of the parish, the Rev. J. Coley, refusing to bury a man named Frederick Merrett, who has been dead no less than eight days. Application was made to the rev. gentleman on Wednesday and again on Saturday, to allow the body to be buried in the churchyard, but he refused, alleging as a reason that deceased had led a notorious life. After the children's service on Sunday afternoon, the sons and brothers of Merrett went to the church to ask permission of Mr. Coley to allow another clergyman to officiate; but he refused to see them, and locked himself in the church for about two hours, until a policeman arrived. In the meantime a crowd of several hundred persons assembled around the church and hooted him, and when he left, in company of a policeman, the crowd followed him to his home at Oxford, about a mile distant, hooting and yelling all the way. The body of the deceased, who was well known to the cricketers of Oxford as a slow underhand bowler, has since his death been lying in the small house in which he resided, and where his wife and family now reside. The rev. gentleman was afraid to leave his house in consequence of the mob, and did not therefore officiate at the evening service. The bishop having been appealed to, has ordered Mr. Coley either to bury the body or to find some one else to do it. The cemetery authorities have also interfered and directed interment within twenty hours, and the funeral will take place at twelve o'clock to-morrow.

Religious and Denominational News.

MESSRS. MOODY AND SANKEY.

On Friday the concluding services of the American Evangelists took place in Bingley Hall, Birmingham. There was a midday service of the usual character, which was largely attended. At three o'clock in the afternoon the usual Bible meeting was held, when there was a very large attendance, probably about 7,000 being present, nearly the whole being females. At night the hall, notwithstanding the inclement weather, was crowded to excess, many persons having taken up their positions before five o'clock. The vast assembly spent the time in singing various hymns until half-past seven o'clock, at which time the service was commenced. The platform was occupied by the various Nonconformist ministers of the town. Mr. Sankey having taken his seat at the American organ, he was immediately followed by Mr. Moody, who gave out the fifty-third hymn, "I hear the Saviour say." Whilst this hymn was being sung crowds of persons were still entering the building, only able to find accommodation in the galleries, as the body of the hall was thronged. Public prayer was then offered up, special requests being made that a greater blessing would rest upon them that night than at all their previous gatherings. The forty-third hymn was then sung by Mr. Sankey alone, "There were ninety and nine that safely lay." Mr. Moody next announced that the use of the hall had been secured for another week, and promised that he would visit them again on Friday. He suggested that Monday night should be devoted to thanksgiving, as they had been praying that God's blessing should rest upon them, and he thought they ought to give thanks. He asked all present if they would rally round the committee and attend the services next week, and not only attend them themselves but bring their friends. A hearty response was given in the affirmative. The fifty-seventh hymn, "Guide me, O Thou great Jehovah," was then sung, followed by Mr. Moody reading a few verses in the 24th chapter of Matthew. He next gave a very impressive address, selecting for his text, "Come thou and all thy house into the Ark." He urged upon his hearers to enter God's Ark that very night; the door was open to them, and, if once closed, no man could open it. He then appealed to the assembly, by desiring those who required their prayers to stand up. An immense number responded to the invitation. A second appeal was then made, when the number was greatly increased. Mr. Sankey still remains in Birmingham, and it is stated that

he will attend the daily services until his fellow-labourer returns, when he will depart for Liverpool.

On Monday afternoon a public service was held in Bingley Hall, when there was a fair congregation numbering between three and four thousand. Mr. Sankey conducted the musical portion of the service, and as usual sang several hymns to the congregation. Prayers were offered by several ministers and gentlemen present, and short addresses were delivered at intervals by the Rev. W. F. Callaway, J. B. Gould (American Consul), and Mr. W. H. Greening. Another service was held at the same hour at the Curzon Hall. The attendance here was not very large. Mr. David King (Charles Henry-street Chapel) and Mr. Abercrombie (Scotland) conducted the service, and Mr. King delivered an address on "The Day of Pentecost." Subsequently special services in connection with the revival movement were held at Charles Henry-street Chapel. Each service was conducted on the principles adopted by Messrs. Moody and Sankey.

On Sunday Mr. Moody was at Bournemouth, and in the afternoon addressed upwards of 1,000 persons in the Town-hall. Great numbers were unable to gain admittance, and Mr. Moody then promised to deliver another address in the evening, upon which the large crowd dispersed. Mr. Moody is announced to hold several meetings during the week at Bournemouth.

The Liverpool series of services commence on Sunday next. An immense hall of wood has been erected for the holding of the services at a cost of 3,500*l.* It will have twenty doors of exit, and will accommodate 8,000 persons exclusive of platform seats.

A meeting consisting of nearly one hundred ministers of various religious communities was held on Monday, January 23, at the Beaumont Institution, with a view to furthering the objects contemplated by the intended visit of Messrs. Moody and Sankey to the East of London. Among those present were the Rev. Joseph Bardsley, rector of Stepney; the Rev. Dr. Kennedy, Stepney Meeting; the Rev. S. Charlesworth, rector of Limehouse; the Rev. Dr. James, Wesleyan Chapel, Bow-road; the Rev. G. T. Driffeld, rector of Bow; the Rev. George Laub, Stepney-green Tabernacle; the Rev. F. J. Kitto, vicar of St. Matthias, Poplar; the Rev. C. Stovel, Baptist Chapel, Commercial-street; and the Rev. W. Tyler, Mile-end New-town Congregational Chapel. On the motion of Dr. Kennedy, the rector of Stepney took the chair, and called upon Dr. James to open the meeting with prayer. Letters were read from the Rev. S. Bardsley, rector of Spitalfields; Rev. J. Cohen, rector of Whitechapel; Rev. J. P. Cachemaille, and the Rev. R. Parnell, expressing their inability to attend, but cordially approving of the objects of the meeting. After a statement by the chairman relative to the circumstances which had brought them together, Captain the Hon. R. N. Moreton, R.N., and Mr. R. Paton, who attended as a deputation from the central committee, said they came to express the views and wishes of the central committee. It was unanimously agreed to form a general committee of all those friends present, with power to add to their number. An executive committee was also formed of representatives of the various districts composed in East London, from Aldgate to Stratford, and from Victoria Park to Millwall. It was unanimously resolved that the Rev. Joseph Bardsley, rector of Stepney, be the permanent chairman, and the Rev. Thomas Richardson, vicar of St. Benet's, Mile-end-road; Rev. D. M. Jenkins, Mile-end-road Congregational Chapel; Rev. Thornley Smith, Congregational Chapel, Approach-road, and the Rev. J. Fletcher, Baptist Chapel, Commercial-road, be the honorary secretaries.

Mr. Spurgeon is reported to have suffered greatly during the last week, but is now somewhat better.

CONGREGATIONAL UNION LECTURES.—It will be seen from an advertisement elsewhere that Mr. R. W. Dale, M.A., of Birmingham, is about to deliver a series of ten lectures at the Congregational Memorial Hall on "The Atonement"—the first of which will be given on Tuesday, the 16th inst.

HARROGATE.—The Congregationalists at Harrogate, Yorkshire, have recently freed from debt their new Manse, which cost upwards of 1,800*l.*, and are now engaged in raising a fund for the enlargement of the Sunday-school rooms and the erection of a chapel-keeper's house, for which a bazaar will be held in September.

THE CITY TEMPLE.—It is announced that to-morrow, at twelve o'clock, the Hon. and Rev. W. H. Fremantle, M.A., rector of St. Mary's, Bryanston-square, will preach in the City Temple, Holborn Viaduct, and that "the devotional services will be conducted by various clergymen and ministers." These include the Revs. S. Minton, M.A., Dr. Stoughton, Dr. Allon, and D. G. Macgregor.

BRIGHTON.—A service in connection with the settlement of the Rev. T. Rhys Evans as minister of Queen-square Congregational Church, Brighton, was held on Friday evening, Jan. 29. The Rev. John Davies read the Scriptures and offered the introductory prayer. The Rev. W. Braden, of the Weigh House Chapel, London, gave a masterly statement of Congregational principles. Professor Evans, Ph.D., of Cheshunt College, asked the usual question. The Rev. B. W. Evans, of Yelvertoft, Rugby, father of the young minister, offered up prayer. The Rev. J. Mark Wilks, of Holloway, London, delivered a most powerful and impressive charge. The Rev. D. W. Evans,

of Harwich, and the Rev. Dr. Hamilton, Presbyterian minister, also took part in the services. There was a large congregation, including a number of local ministers, and leading men in religious circles in the town; among the former may be mentioned the Rev. A. B. Mackay (Presbyterian), R. Hamilton, A. D. Spong, A. Foyster, S. S. England, W. Legerton, of Brentwood, J. Saunders, of Ipswich, and Mr. J. G. Briggs, of Cheshunt College.

THE LEEDS MISSION.—The results of the mission services during the past week were to be seen on Sunday, not only in the large congregations at the various churches, but also in the earnest feeling pervading the worshippers. Many of the churches were crowded some time before the commencement of the service, and in some cases the doors had to be closed to prevent absolute crushing. In every parish the good work has been zealously carried on by the mission preachers appointed to the different districts. Every effort has been made to reach all classes of the community. On Sunday, two special services were held in the chapel, and at the Borough Gaol the Rev. A. C. Smith, of Middleborough, has been conducting the mission. In the afternoon, on the invitation of Mr. Trenan, superintendent of the telegraph department, a service was held in the telegraph instrument-room for the employees at the Post Office. There were about 200 present. An address was delivered by the Rev. Mr. Stewart, and Dr. Gott and the Rev. J. R. Stratton were also present. In some of the churches a thanksgiving service will be held to conclude the mission, but in many cases the services have been attended with such success that it has been decided to continue them a few days longer. In connection with St. James's Church, where the Rev. W. H. Aitken had been preacher, it is intended to hold the services on Wednesday night in the Victoria Hall. Although the Nonconformists have not specially organised or taken an active part in the proceedings of the mission, yet they have attended the different meetings in large numbers, and special allusion has been made to it in many of their places of worship.—*Leeds Mercury.*

HUDDERSFIELD.—On Tuesday, January 19, the annual meeting of the church and congregation of Highfield Chapel, Huddersfield, was held in the Assembly Rooms. Mr. Alderman Wright Mellor in the chair. Mr. F. Crossland read a report of proceedings which had taken place in reference to a proposition to give Mr. Bruce leave of absence extending to about four months for the purpose of affording him an interval of rest and recreation after twenty years' labours, and defraying the cost attendant upon a visit to the Holy Land. Mr. Crossland said Mr. Bruce was a true pastor, attentive to the sick, and always welcome in the sick-chamber, a true friend, able and willing to give impartial counsel and advice, and a man of sound judgment. Mr. Alderman Thomas Denham trusted that the members would strengthen each other's hands, so that the work might be successfully carried on during the absence of the pastor. Mr. John Ogston, in the name of the congregation, presented to Mr. Bruce a purse containing the sum of £235, with their warmest and kindest wishes for him and for his family. He had further to state on their behalf that they did not wish to part with him on that occasion leaving on his mind any care or anxiety as to the expenses for the "supplies" during his absence. To meet these the congregation had given to him an additional sum of £60. The chairman, on behalf of the congregation, presented to Mrs. Bruce a silver tea and coffee service, as a token of their admiration, esteem, and affection. Mrs. Bruce, in reply, said she was much obliged to the friends for their gift. The Rev. R. Bruce also at greater length acknowledged the kindness of his friends, and said that his affection for Huddersfield had not at all diminished. He clung to it, and to Highfield; and he loved the memories of the place, valuing the excellent character of the men and women who had been connected with that church. The Rev. R. Skinner gave a short address, and then Mr. Joel Denham moved, and Mr. Alfred Sykes seconded, a vote of thanks to the chairman.

Dr. Hitzig, the eminent Biblical and Semitic scholar, died a few days ago at Heidelberg.

It appears from Captain Shaw's Report for 1874, that the London fires amount to more than four a day, or over one every five hours.

If a writ should be issued for Stroud, as is generally expected, it is not improbable that Mr. J. P. Bouverie will be returned without a contest. The leading Conservatives have expressed a disinclination to oppose him; and in that case—but in that case only—he will be adopted by the Liberal party.

The Postmaster-General, considering that the geographical limits of some of the present divisions of the metropolis are too extensive, has, by a recent order, curtailed their dimensions. Among other changes Woolwich, Plumstead, Shooter's-hill, Charlton, Belvidere, Abbey Wood, and places in the immediate vicinity, have ceased to be in the South-Eastern district, and the initial letters (S.E.) should not henceforth be appended to letters intended for those places.

As a mark of respect towards Mr. J. G. Dodson, formerly member for East Sussex, the electors of that county division have subscribed for a testimonial, consisting of a portrait of the right hon. gentleman, for presentation to Mrs. Dodson. At a meeting held at Lewes on Monday, Lord Chichester presented the portrait (which has been painted by Sir Francis Grant, P.R.A.) to Mrs. Dodson, and Mr. Dodson accepted it on behalf of his wife.

Correspondence.

THE MEMORIAL HALL.

To the Editor of the Nonconformist.

DEAR SIR,—In reply to the letter in your current number, appropriately signed "Outsider" (for the writer does not seem to be acquainted with the inside of the building), we desire to say that there are four staircases leading to "and from the great hall—viz., first, the principal staircase, referred to as "broad" by Outsider, situated on the south side, near the Farringdon-street entrance; second, one on the north side, affording an approach and outlet by Fleet-lane, almost as broad; third and fourth, two smaller staircases, one opposite to each of the above mentioned—of which the southern leads direct to the Library below, whence access is obtained both into Farringdon-street and Fleet-lane, and the northern to a corridor communicating with the principal staircase.

We are, dear Sir, yours faithfully,

JOHN TARRING & SON.

Architects of Memorial Hall.

SENTIMENT VERSUS STRENGTH.

To the Editor of the Nonconformist.

SIR,—I am glad to find that one of your correspondents has called attention to the sensationalism which is invading our churches. The young men, even in country places, are learning to inquire, to question, to doubt the truth of Christianity. We want intellectual and spiritual strength to meet and guide and help them. Mere sentiment, scored song-singing, and anecdotes, will not retain their respect. Unfortunately, however, our ministers seem to be infected with the mania of the day. One of the speakers at the recent "Conference of Workers" said approvingly, "Mr. Sankey's hymns are being sung all over the country." He might have added, "and Mr. Moody's comments, addresses, &c., are being reproduced, as far as the memory of some country ministers will allow of it, verbatim." These good men are naturally anxious to be as popular and useful as Messrs. Moody and Sankey, and so, with the best of motives, no doubt, they make arrangements to introduce American revival hymnology into our congregational services, and to preach on the topics suggested by the hymns. In one instance a course of twelve such Sunday services is advertised. The grand old hymns which stirred our hearts are to give place to such ditties as "Hold the fort," "Go work in My vineyard," "Safe in the arms of Jesus," and "Still there's more to follow." I fear our ministers are pandering to the craving for excitement which is prevalent. Thoughtful people easily see through such devices. They cannot sing such words. Even among those who at present appreciate these novelities a reaction must come. When the ultimate "sensation" has been experienced, then lukewarmness, coldness, death will succeed. As a Christian man I rejoice in the good work which our American friends are doing in this country, but when I try to discern the meaning of some of Mr. Sankey's hymns, and listen, as is, alas! my lot, to one of those weak-minded pastors who is endeavouring to emulate them by imitating their methods in the manner stated above, I rejoice with trembling. Does the secret of success lie in the music or the rhythm of these hymns? Is there one of them for depth of feeling comparable with scores already in our hymn-books? I believe that God is accomplishing a good work by means of Messrs. Moody and Sankey—but surely it is rather their earnest, humble, sincere, manly straightforwardness that, under God, wins the attention of the masses, than the songs they sing or the words they utter. There is a blessing for us, also, apart from American hymnology. Let us pray for their missionary spirit, and for greater power of usefulness, but in preaching and working each man must be himself. We must have reality in the pulpit if anywhere, for in these times everything religious is questioned and examined. Twaddle and commonplace are estimated at their proper value. We want high conceptions of truth and duty, noble motives for action, spiritual sympathy and true Scriptural instruction. If the churches allow sensationalism to be introduced instead, they will lose their hold upon the thoughtful of all classes.

I am, Sir,

ONLY A COUNTRY HEARER.

To the Editor of the Nonconformist.

SIR,—The letters that have appeared in your columns under this heading express the sentiment of, not "Only a Country Parson," here and there, but of some in more central and influential places. If true, it is a misfortune that so few hold it; if false, it is a misfortune that they hold it, and still a greater that they express it. Most men of thought are more or less "Moody" one way or another, and such religious work as is now being carried on in various parts of the land, has always met with the disapproval of some. But do these brethren, who so publish their adverse criticisms to the world, ever raise the question in their own hearts—"What if this work, after all, be of God?" For, if it be true, as many of the most thoughtful in the ministry have assured us it is, that many of our fellow-men are being brought from death to life in this work, are not they who oppose it, unwittingly fighting against

God! This reflection does deter some from expressing their disapprobation, and in this they show their wisdom, although it goes no further than that of the unbelieving scribe.

But before writing in such terms of such a work one ought surely to have something more conclusive to bring against it than general denunciations of sentiment, and quotations from Carlyle expressive of his extraordinary abhorrence of song. The prophet thus appealed to has down good service in these days, but I hope we are not expected to swear by him in all things. Yet I do not think Mr. Moody is just the man Carlyle describes as wasted; much more so certainly than the Black Dragoons he elsewhere speaks of. As for his frothy ravings about fiddling, they remind most readers of one who had a deeper knowledge of human nature, and who says something equally strong of "the man who has no music in his soul."

But what if Mr. Sankey's singing produces a greater impression than the preaching of "Only a Country Parson"? Is it not only another illustration of the principle referred to in the experience of the inspired singer, who says, "He hath put a new song in my mouth, and praise unto our God; many shall see it and fear, and shall trust in the Lord?"

The place given to singing in Scripture is such as to prevent any devout man from disparaging it, even if he himself have not the gift either to use or appreciate it. Your correspondent quotes several stanzas from a selection of Faber's hymns recently published; but I do not see any relevancy in that to the subject in hand. It would be easy to quote from any hymn-book passages that would seem, to a "Moody" man, silly enough. But granting that there is much that is defective in "strength" in the hymns and addresses employed in evangelistic work, are the "strong" to make no allowance for the "weak"? Is not such a work expressly and exclusively for such as are, in religious respects, "as new born babes." Let them, then, have children's food until they are strong enough to appreciate the strong meat of "Only a Country Parson."

But surely the misgivings of our sceptical friends should give way before the testimony of the vast body of strong-minded ministers who have given this work their close attention and their countenance and help. When I find the leading men of all denominations, many of them doubtful of all such movements, cordially and unanimously supporting it, and declaring it to be manifestly a great work of grace, I confess that I am satisfied. But still more conclusively do the fruits of this work prove it to be of God. Multitudes are now trusting in the Lord Jesus Christ, and walking in the fear of God, in Edinburgh, Glasgow, Dublin, and other places, giving precisely the same evidences of true conversion that the thousands of Pentecost gave, who formerly were utterly without faith, and who owe the change to this work. Nor is it any valid objection to this to say that time may prove it to be false, for the work of Paul, of Chrysostom, of Jerome, of Vigilantius, of Luther, of Wesley, of Whitefield, of Sherman, and many others, had the same features, and all proved a fulfilment of the parable of "the seed and the soils." Let our brethren, then, rejoice with those who do rejoice; let them look by faith further than the light of the understanding can penetrate; let them be persuaded that God is working a work in our day which otherwise a man will not believe; and let them pray that the infirmities inseparable from human instrumentality may not prevent it extending over the whole land, until the desert places become as the garden of the Lord.

J. JOHNSTON.

Stoke Newington, February 1, 1875.

A NEW RADICAL DAILY PAPER.

To the Editor of the Nonconformist.

SIR,—Some time ago there appeared in your columns some correspondence respecting a new daily paper. In common with many others I have been looking out anxiously for some sort of embodiment of the wish expressed by those gentlemen. That there is a felt want in this direction no one can doubt. On all sides one hears expressions of dissatisfaction with the faltering notes of our leading journals. There is no earnestness of purpose about them. Abundantly respectable, and with a keen eye apparently to the main chance, they yet inspire no enthusiasm. The leading articles might be written by some Lord Dunsany, for the soul there is in them. They are redolent of St. James's, and are evidently the inspiration of the clubs. I used to regard the *Daily News* as a sort of antidote to the *Times*, but they now seem to run on parallel lines. Like the Scotch terrier of Mr. Bright, it is difficult to say which is the head and which is the tail of the joint affair. What the one paper laughs at the other pooh-poohs. Whom the one blesses the other applauds. Mammon worshippers alike, they are one in condemning Radical reformers; and the object of their special mutual dislike is the man with a definite political creed, and an earnest determination to see it embodied in legislation.

This startling indication of "Conservative reaction" in the journalism of Liberalism appears to me the saddest sign of our times. "If the trumpet gives an uncertain sound, who can prepare himself for the battle?" Important as it may be to secure an efficient leader for

the Liberal party in the House of Commons, it is a thousand-fold more important that we should be well led in the Press. The potentiality of the newspaper grows with our growing enlightenment. As the masses learn to read, the daily paper will be in ever increasing demand. "A living dog is better than a dead lion," and the daily sheet supplants the heavy book. What the sage men of the past thought about men and things may be of [moment to a select little coterie of antediluvians here and there, but the language of ninety-nine out of every hundred amongst us is: "Let the dead past bury its dead." Hence the importance of an intelligent, reliable, high-principled, and thoroughly liberal Press; and this, as far as the country generally is concerned, we have not got. It is impossible not to admire the business enterprise of our London journals, and abroad one has never to blush at their comparison with others; but when this has been said all has been said. They are excellent as far as they go—unparalleled, perhaps, in their appointments and general "get up," but they leave a want—and the question of the hour is how can this want be met? I believe that the supposed great difficulty of the project is a mere superstition begotten of the old idea of relying exclusively on a few wealthy capitalists. In Church and State we are getting far too dependent on millionaires. At the opening of the Memorial Hall the other day a thousand of the *élite* of London Congregationalism assembled to rejoice over the completion of a work towards which probably not a tithe of them had given a shilling. Munificent donations from men whose names might be counted upon a pair of hands, literally did the whole thing; and even the ten-thousand-pound deficiency must be made up by the same princely half-score. Nothing can be more suicidal than this. The proper foundation for every popular enterprise is the practical sympathy of the many, and especially should this be the case with an enterprise such as I would fain see speedily launched—a new Radical daily paper. Let there be a hundred thousand one-pound shares distributed throughout the country, no one being allowed to take more than ten. Half this amount might be held in reserve. Let a committee of management be formed, to whom the editor shall be held responsible. The modern idea of editorial despotism is a modern abomination. The recent humiliating circumstance in connection with the *Times* only illustrates the gigantic evil of concentrated and irresponsible authority. We do not want in connection with our Liberal journals those who will be disposed to strike down anybody or anything which at all clashes with the dilettante notions of the *Pall Mall Gazette* school of politicians. It is time, therefore, that we had a change. The myriad responses to Mr. Bright's war-note of last week against the hoary-headed abuse of the Church Establishment demand some fitter expression in the press than anything we had to read next day. The spokesman of a million earnest men must have from our leaders in the press something beyond a mere damning with faint praise.

I appeal, therefore, to the rank-and-file of the great, though, for the moment, disorganised Liberal party to set about the all-important task of securing a fitting organ in the London daily press. To grapple with the difficulty will be to conquer it. A congress of a hundred representative men from all parts of England, convened by a London committee of advanced politicians, and presided over by—say Mr. Henry Richard—would soon devise the machinery by which the project could be carried out. The whole country should be mapped out and canvassed. In the smallest towns a few earnest men will be found willing to embark to the extent of a share or two in the enterprise, and the wide area of proprietorship would ensure a wide area of interest, and a large circulation. Canvassers for shares should at the same time secure subscribers for at least one quarter, and impress on each shareholder the necessity for individual exertion in procuring fresh subscribers.

A RADICAL.

Bath, February 1, 1875.

MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist.

SIR,—We beg permission to say a few words on the subject discussed in the letters of Messrs. Simpson, Scrutton, and Guest. Our reason for so doing is, that we have daughters in Milton Mount College, and have all along paid the full amount, which, we were told, would cover all expenses, so as not to be indebted to the charitable funds of the institution. We have greatly valued the privilege we have thus enjoyed, and feel indebted to Miss Hadland for her devotion to the welfare of our children. But we wish it to be understood that we would not have sent our daughters to Milton Mount if we had supposed their presence there would cost one penny to the school, or would prevent the admission of a single child of any of our ministerial brethren less able to pay for their education. Without entering into details, or enveloping the matter in a cloud of words, we have to say:—

1. That we fully recognise the primary object of the institution, which, according to the trust-deed is, "to provide, or aid in providing, for the daughters of Congregational ministers, a course of education combined with general religious and moral instruction and discipline," and are willing to interpret this to mean that

the institution shall aid Congregational ministers having inadequate incomes to provide education for their daughters, as the Lewisham and Silcoates Schools do for their sons: with this difference in the mode of carrying out the object—that, at Lewisham, boys are admitted, in most cases, at least, by election, whilst at Milton Mount a payment of fifteen pounds per annum is required.

2. We have the most perfect confidence in the Committee of Management, that they have all along religiously carried out the object of the institution, as we have thus stated it. In fact, we wonder that any one should deem it possible that such brethren as J. C. Harrison, J. Beasley, A. Hannay, Messrs. T. Scrutton, Marshall and Devitt, and others, equally well-known, should, either by neglect or intention, be parties to a breach of so sacred a trust. If they deem it necessary to limit the number of children on a payment of fifteen pounds, it is only because of the limited means of the institution, and especially with a burden of debt still resting on the building. And if they resolve that from a certain date children shall be admitted in the order of application—there being already in the school the full number which the funds of the school are capable of supporting—it is not to exclude the children of the poorer brethren, but to give them a chance of admission, at the risk of still further increasing the expenditure of the institution.

3. We have not been without hope that the presence of our children in the school would have at least this beneficial result—that it would help to take away from the school the very appearance of an eleemosynary institution, and that it would be some comfort to honoured ministerial brethren who are under the necessity of accepting help towards the education of their families, to know that their daughters are as well fed and as well educated as the daughters of brethren who are their superiors in no respect but this, that they happen to have better incomes.

Such is our understanding of the matter. We are prepared to pay any amount that may be required to defray all the expenses incurred by the presence of our daughters at Milton Mount, or, we are prepared to withdraw them at a moment's notice if their presence there should stand in the way of the admission of a single child whose father can pay only fifteen pounds per annum. As to the religious oversight of our children, we leave it with confidence in the hands of the committee and of the lady principal.

We are, your obedient servants,
JOHN KENNEDY, Stepney,
JAMES FLEMING, Kentish-town,
ARCHIBALD McMILLAN, Bayswater,
WILLIAM TARBOTTON, Haverstock-hill.

February 1, 1875.

MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist.

SIR,—I yesterday received from England a copy of the letter addressed to you under date 18th inst., and signed "T. Scrutton, Treasurer," which is in answer to mine of the 6th inst.

I am sorry to find from it that my objection to the wording of the circular of the Leeds Bazaar is likely to remain, as the words alluded to in my former letter are not only adopted by the executive committee, but they are, if anything, intensified in the letter from Mr. Scrutton.

I have been on the executive committee since June last, but having been from home for upwards of three months I am surprised now to learn, for the first time, from the treasurer's letter, unless my memory betrays me, that the committee have made another alteration in what I consider the vital constitution of the college, which is therein alluded to in the following terms—"The executive have by resolution determined always to have eighty pupils paying 15*l.* a year."

When I was waited upon by the hon. secretary to solicit my contribution on behalf of the college, it was represented to me, and I understood it to be authorised by the committee, that the college was designed for the daughters of our poorer ministers, and I call upon the hon. secretary either to dispute the accuracy of this statement or to confirm it.

By the resolution above alluded to it now appears that very little more than one-half of the accommodation provided is placed at their disposal.

Now, Sir, I maintain that such alterations as these on the part of the executive committee are altogether *ultra vires*, and that this committee has no power to make these alterations in what I must call one of the vital principles of the institution without first bringing the subject before the subscribers and obtaining their sanction to them.

If my premises are correct, I think it can hardly be otherwise represented than that, at any rate, some of the subscriptions have been obtained on what looks very much like misrepresentation.

A newspaper controversy is by no means to my taste, and as I am now about a thousand miles from home, and am likely for some months to come to be still further away, I could not continue it except under great disadvantages. So far as I am concerned, I must therefore take my leave of it, hoping, if further need arise, that some one or other will find his heart stirred to take up his pen in defence of the interests of our poorer ministers.

With many thanks for your kindness in inserting my letter,

I am, yours faithfully,

THOMAS SIMPSON.

21, Promenade des Anglais, Nice, Jan. 27, 1875.

THE REV. DOCTOR HOPPUS.

Last Friday evening, January 29, passed away from our circle, one of the octogenarians of Nonconformity, Dr. John Hoppus. He had reached the great age of eighty-six, and had, therefore, almost passed out of the knowledge or recollection of many of the active minds of the present generation, but he was altogether too remarkable a man to be permitted to pass to his rest without a respectful recognition of a life of high and uniform consistency with principles of the most ardent and intelligent religious freedom. He was one of the largest and most thorough scholars in that department of work he especially adopted as his own, and as he was the first elected Professor to the Chair of Mental and Moral Philosophy and Logic in the University of London—an election for which he was probably greatly indebted to his friendship with Lord Brougham—so he held it, until within the closing years of his thoughtful and scholarly career. It may not be uninteresting to our readers to follow us in a recapitulation of the chief incidents of his life.

The deceased was the only son of the Rev. John Hoppus, of Yardley Hastings, in Northamptonshire. He was born in Leadenhall-street in 1789. After school days at Olney and Northampton, he studied for the Congregational ministry at Rotherham, and was the favourite pupil of the revered Dr. James Bennett. Young Hoppus distinguished himself so remarkably that his tutor was able to procure him some sort of scholarship—80*l.* a year for three or four years, and thus he was enabled to go to Edinburgh. There he studied in the University under Dugald Stewart, Dunbar, whose Greek prize for Hexameter verse he gained, also under Ritchie, Lealie, Dr. Thomas Brown, Mackenzie, and Dr. Hope; and it is a proof of the avidity and width of his purposes in furnishing his mind, that he attended the lectures of the last-named professors in chemistry, anatomy, and pharmacy, although they were not a part of the Arts curriculum. This was in 1818-19. Dr. Chalmers was then at the Tron Church, in Glasgow, and to be near him the young student transferred his terms to that University. There he studied under Millar, Freer, and Mylne. The last-named professor, years after, in a testimonial to his pupil, writes that "he obtained his first prize by acclamation (as I may say) of his fellow-students." When he took his degree of M.A., in 1822, he was the most distinguished pupil of his year. Young Hoppus came to London with a very high reputation. He was invited to take the charge of Carter-lane, Doctor's commons—a church associated with interesting memories of the well-known names of Richard Baxter, his friend and biographer Matthew Sylvester, Edmund Calamy, Jeremiah Burroughs, and others. But the congregation had Arian leanings, and the more orthodox hoped that the attainments and culture of the young minister might conciliate opinion. He was introduced to the church by the Rev. Dr. Winter, and this venerable man, with Dr. Pye-Smith, Dr. Humphreys, of Mill Hill, and other men of eminence, took part in the ordination. His connection with the church was, however, very brief. The mixed character of the congregation may be gathered from the fact that the eminent Dr. Rees was also invited to unite in the service, though he declined on the plea of ill-health. But mixed ideas seldom unite. The elements were quite incongruous, and while Mr. Hoppus's behaviour and candour were admitted, even by his opponents, to be irreproachable, the Arian party prevailed, and he retired. He left Carter-lane in 1825, and never took another pastorate. He probably felt he had had enough of that work, although he received invitations to Moscow and to Amsterdam. The subject of our notice devoted himself to the more gentle and congenial work of literature. He wrote many papers for the *Penny Cyclopædia* (that noble work with an unfortunate name), and several treatises for the Society for the Diffusion of Useful Knowledge. The present writer remembers with gratitude that his first acquaintance with the mind and method of Bacon was derived from Dr. Hoppus's noble account of the "*Novum Organon*." The deceased attended the services at Tottenham-court Chapel, and when the great conflict took place between Dr. Campbell and the trustees, he

stood by the Doctor throughout "the war," and he received, when the conflict was over, a handsome testimonial of books from the church and congregation for the hearty and faithful course he took. Dr. Campbell through life was full of praises of his staunch friend, and always spoke of him as the "faithful among the faithless"; but Dr. Hoppus did not the less remonstrate with and rebuke him for his part in the "Rivulet Controversy." We have already said it was probably owing to his intimacy with Brougham that Dr. Hoppus was elected to the chair of the newly-founded London University as Professor of Logic and Mental and Moral Science. In his eminent position, it must be admitted he did not originate any new scheme either of the laws of thought or the relations of moral action; but he was an admirable and most lucid expositor, and he was really a psychologist. He did believe in the existence of mind. But he was not a mere physiologist. It is impossible to read his admirable papers on Malebranche, Spinoza, Leibnitz, and Berkley, without being impressed by the large extensiveness of his knowledge and scholarship; and at the same time by his carefulness and candour and the justice and judgment with which he holds the scales between the subject of his criticism and his own perceptions. He also took pupils for some years studying at the University College, and among them were Charles James Hargreaves, afterwards judge in the Incumbered Estates Court for Ireland, Walter Bagehot, Roger Fenton, and many others. In 1838 he obtained the prize of £100, offered by Sir Culling Eardley for the best essay on schism as opposed to the unity of the Church. There were fifty-one competitors, among them Dr. John Harris, the author of "*Mammon*." It was a most congenial topic. The mind and heart of Dr. Hoppus, and his large Catholicity of nature, enclosed all sects with a fullness of loveable appreciation; and some would even speak of his justice and generosity of spirit as the weakness of his character.

In 1839 he was made LL.D. of Glasgow, and in 1841 he was elected Fellow of the Royal Society. In 1847 he wrote his "*Crisis of Popular Education*." He was one of four ministers who were willing to receive State aid for secular education; Mr. Binney being one of the four. His calculations as to the number of children actually receiving instruction were shown by the Census of 1851 to be by far the most correct of all the many writers on the subject—as Mr. Baines, who had himself made a calculation, generously acknowledged in a letter to Dr. Hoppus. "*The Crisis*" procured for Dr. Hoppus the offer of an inspectorship of schools from Sir Kaye Shuttleworth; but this he declined, chiefly because it would have obliged him to travel ten months in the year. He had married in 1833, his wife was now in delicate health, and she died in 1853. The Doctor was her kind and devoted nurse, and never really recovered her loss, and to his last conscious moments he always spoke of her with enthusiastic tenderness. Dr. Hoppus retained his interest in all questions of public and general importance until within a few months of his death. He often occupied the pulpits of his brethren in the ministry. In June, 1867, he delivered an address to the students of his own old college, Rotherham. And in the eightieth year of his life he had fulfilled his wish to visit Italy and Rome and Vesuvius, which was in eruption (October, 1868). So life went on; until 1873 there were few signs of failure. His talk was often entertaining; for he had seen much, and known many famous men. Though he was a thorough Nonconformist, he had an almost romantic admiration for the order and dignity of the Church service. He was heartily in favour of disestablishment, though he thought nothing should be done violently, or before public opinion was sufficiently ripe. It may be mentioned that in his youth Dr. Hoppus greatly desired to enter the Church of England—Legh Richmond, who was then at Turvey (only a few miles from Yardley Hastings), was a friend of his father's; but Subscription stood in the way, and throughout his life he seems to have been only earnestly desirous to know and to follow what was true, apart from personal interest or private prejudice. One who had the best means of knowing him says, "He could at all times see and acknowledge the truth underlying the error. He respected and sympathised with every form of devout worship. Any semblance of irreverence pained him acutely, but he was tender to devoutness, even when it was carried to superstition."

His last public services as a minister were rendered appropriately in the old pulpit at Yardley Hastings, in which his father had ministered for thirty years. The village always lay very near to

his heart, and in September, 1874, he preached in the old pulpit, and visited all the well-known places for the last time. It was a fit winding-up of his life. The last weeks of Dr. Hoppus's life was mostly unconscious, and there were no last words. But in his active and beautiful and blameless life there was enough, and the awful majesty and beauty of his face after death gave such assurance to one who saw the wonderful and statue-like serenity that the spectators said "What a hope it gives for the future!" He died in his son's arms without a struggle.

The funeral takes place at Abney Park on Friday next, at three o'clock. It will be conducted by the Rev. Paxton Hood, assisted by the Revs. I. L. Bevan, of Tottenham Court-road, Spencer Pearsall, and other ministers.

GERMAN AFFAIRS.

(From our German Correspondent.)

How the proposed conference of military and political representatives of the different European and American countries, which it is proposed to hold this spring in St. Petersburg will turn out, would be difficult to guess. The tenacity with which Prince Gortschakoff sticks to his design of drawing up a code of international military law is surprising. But this tenacity is one of the characteristics of Russian statesmanship. Nothing deterred by the coldness with which the proposal of a Brussels conference was met, he persisted in holding it, and both Germany and Austria were won to the side of Russia. It was no idle fear which was then expressed that its proposals only tended to weaken the power of the smaller States. Andrassy, who once declared that improvised irregular bands had at times been of service to Austria, nevertheless agreed to a definition of what troops should be considered belligerents with a claim to the rights of soldiers. States like England could not be indifferent to the exclusion of such defenders of their country from such privileges, nor to the recommendation that volunteers should not be excluded when under a responsible leader, bearing a uniform or insignia by which they can be distinguished in the distance, professing publicly to be belligerents and carrying on their operations according to the rules of war. As Count Schouvaloff could not charm you in England into hearty concurrence with all these schemes, it is likely that the Russian Government, by inviting trans-Atlantic deputies to St. Petersburg, hopes to isolate you.

One of the consequences of the Russian scheme has just now been fully developed, and has furnished a proof that the German Government is fully a match for Russian diplomacy. That Germany so fully acquiesced in the proposals seemed at the time perhaps strange, seeing that such a large number of her soldiers belonged to the Landsturm. But that gave her a pretext, nay, a necessity, for incorporating the Landsturm fully with the army; so that while France on the one side formed the Empire, Russia on the other has perfected military defences of it. A paper qualified to speak with no little authority said, therefore, some time ago, when speaking of the connection of the Brussels Conference with the Landsturm law:—"The results of that Conference have led to this heavy, very heavy, burden having to be laid upon our people." Germany can bring into the field above two million soldiers—a consummation which must satisfy even the soul of Moltke. The Ultramontanes and Socialists hate the new law with all their heart, and on the third reading Liebknecht poured out his bitterest invectives against the Assembly for accepting it. The President (Forckenreht) called him again and again to order, but in vain; and it was only by threatening to make him sit down that he checked his rabid eloquence.

What the effect of the enormous modern European armies, and general compulsory military service, will be, it is hard to say. It is to be feared that whilst obedience, punctuality, and *physique*, may in some respects be promoted by it, there are ways in which the morality of young men is weakened by the years of youthful excitement and early manhood which have to be spent in military life. Another result is that the army becomes in a sense a privileged class. The following is said to have really occurred about two weeks ago. On a Sunday evening, about ten o'clock, in a little town in East Prussia, containing about 9,000 inhabitants, a man returning home from a visit with his young wife, went aside for a moment or so, when an officer who was passing, in a most shameless way required the latter to go with him. The husband hurried to the spot to lay claim to his wife, but his impudence in thinking of doing so was met by the threatening appearance of a sword. His perseverance was, however, in the end rewarded by securing her, so that the two went on their way home, followed, however, by the lieutenant. At the watch the latter demanded a patrol, sought the dwelling of the couple, which he found with the aid of the night watchman, who had seen and spoken to them. The officer had the house broken in, and arrested the innocent husband (who had gone to

bed), after teaching him to keep quiet with some good fist-blows in his face.

Frequent illustration is being afforded of the far-reaching character of the recent legislation. Just lately in a Westphalian neighbourhood an Ultramontane mayor was chosen, which could not have contributed much to the execution of the late laws. But the Government quietly told him that they could not endorse his election unless he accepted the May laws; in consequence of which the newly-elected gentleman found it laid on his conscience to resign. You must not, however, suppose that the Roman Catholics alone oppose law and authority. A Protestant clergyman in Brandenburg has just been sentenced to three months' imprisonment for saying at a missionary meeting that there would again soon rise out of the House of Hohenzollern (referring, perhaps, to the late King) one who would have his heart in the right place, and at one sweep make an end of the present Liberal humbug. Perhaps he had said this before the Emperor made his reported remarks about the Civil Marriage Law. You have had a stir about the 25th clause of the Education Act. Well, it is likely that we shall have a 79th clause agitation, for the clause 79 remains, which states that church obligations as to baptism and marriage are left undisturbed by the law. According to the *Kreuz Zeitung*, the Emperor lately said at a court entertainment to one of the Baden representatives, that he was glad the clause was not rejected, that it had been inserted in the law at his wish, and that to prevent the mistakes which its absence had caused in the Prussian law. To say the least, it is very unlikely that the Emperor ever used any such words. If, however, the worthy Brandenburg clergyman had waited a little longer, till he could have had an opportunity of hearing this report, he might perhaps have avoided falling into the clutches of the law. Some of these Brandenburg clergy seem to be orthodox with a vengeance, if the reported action of the President of the Consistorium towards an unfortunate fellow who had just been ordained really took place. The latter had just been admitted to orders by Dr. Buschel, of Berlin, but when he presented himself afterwards, in order to take the prescribed oath, the Consistorial President refused to administer it unless the applicant would promise to shave off his beard. And as the latter had thrown away his razor, and did not wish to use that troublesome instrument any more, he was forbidden from officiating in any form, and could only appeal to the Oberkirchenrath against this decision.

It seems as if Bismarck is beginning to feel like one of your statesmen who recommended you should "rest and be thankful." He has lately, it appears, been proclaiming his devotion to Parliamentarianism, and instanced his proceedings after 1866 (why not before then?), and his struggles with a powerful court party. He would form great constitutional parties after the English model, and he considers a party which would cherish Tory principles the most fitted to support the Parliamentary interests of the German Government. He would thus transform the German Whigs into German Tories, and the National Liberals into National Conservatives. If he wishes to take breath for a little after his unprecedentedly rapid course of legislation, it is not to be wondered at. Indeed, it is vaguely reported that the prince intends to retire from public life in April next. His sixtieth birthday falls upon the first of that month, and it is said that shortly after he will give up the seals of Chancellorship. This determination on his part—if it is resolved on—is an old one, and has been forced upon him by the state of his health.

The vigorous remarks of Mr. Bright are being transferred into German papers, and it is likely that they may tempt some of them to give their opinion on the question of the separation of Church and State—a subject not much talked of here, and that because so few Protestant men go to church, except on Good Friday and some other *festdays*, of which there are five or six: Christmas Day, Epiphany, Easter Sunday, Whitsunday, &c. Most of them spend their Sundays in the public-houses, not riotously, but over beer and amid clouds of smoke, discussing all kinds of political and local matters.

It is reported that the Archbishop of Cologne and the Bishop of Mayence have flatly declined proposals made to them for establishing a *modus vivendi* with the State, while, in proof of the irreconcilable attitude of the Ultramontane party, it may be stated that they have resolved to bring forward the Bishop of Paderborn, now deposed and interned in the fortress of Wesel, as candidate for a vacant seat in the Prussian Chamber of Deputies, for the district of Brilow, in Westphalia, where, by reason of the predominance of the Ultramontane element, he is likely to be returned.

THE LIBERAL LEADERSHIP.

Mr. Bright has been asked to preside at the meeting of Liberal members of the House of Commons, which is to be held at the Reform Club to-day, to select a leader for the Liberal party. It is believed he will acquiesce. It is said that Mr. Gladstone has expressed his opinion that the interests of the party will best be consulted by the choice of Lord Hartington as its leader in the House of Commons.

Mr. W. E. Forster has addressed the following letter to the Liberal whip:—

80, Eccleston-square, Feb. 1.

My Dear Adam,—As my name is one of those which

have been mentioned for the leadership of the Liberal party in the House of Commons, and as you have summoned the meeting of Liberal members for next Wednesday, I have come to the conclusion that I ought to send you this letter.

Hitherto I have felt that the responsibility of the suggestion of my name rested with those who made it, though I have requested that full weight be given to my personal deficiencies and other disqualifications, or of showing how anxiously I desire not to be made a cause of disunion in our party.

It now, however, appears to me clear that I should not receive that general support without which I ought not to attempt to fulfil the duties of this most difficult though honourable post, and, therefore, though I must not be supposed to anticipate that the choice of the majority of the meeting would fall on me, I feel it my duty to state that, even should it chance to do so, I could not undertake the task.

I should be sorry to seem either ungrateful for kind and generous confidence which I shall never forget, or indifferent to a position worthy of the highest ambition; but, knowing how important it is that there should be a general agreement of opinion next Wednesday, I lose no time in asking you to inform the party, in such manner as you think fit, of the conclusion at which I have arrived.—Yours sincerely,

W. E. FORSTER.

The Right Hon. W. P. Adam, M.P.

The *Birmingham Morning News* states that during his visit in Birmingham Mr. Bright expressed himself as strongly favourable to the claims of the Marquis of Hartington as likely to prove the most fitting leader at the present juncture, without regard to any comparisons in point of talent or statesmanlike capacity with other probable leaders. Mr. Bright believes that the Marquis's abilities as a statesman have not yet been fully appreciated, and that certain circumstances point to him as a leader, more likely than any other, to re-form the broken Liberal ranks and to conciliate the advanced section of the party. The objection that has been raised to the late Chief Secretary for Ireland on account of his close intimacy with Earl Granville, is considered by Mr. Bright to carry little weight, because, in his view, Earl Granville was one of the best Liberals in the late Cabinet.

The following appears in some country papers of yesterday, from the Press Association, written, of course, in ignorance of Mr. Forster's retirement. It is "new" if not "true":—

Efforts have been made to ascertain as nearly as possible the relative amount of support which would be accorded to the Marquis of Hartington and to Mr. Forster. The party whips have arrived at the conclusion that the numbers are so nearly equal that it is difficult to say which of the two candidates has the majority, but Mr. Forster's friends think that that gentleman has slightly the call. Several members, however, have not yet intimated in which direction they will vote. Lord Hartington is supported chiefly by the Old Whigs, a few Moderate Liberals, and the major part of the Non-conformists; while Mr. Forster counts among his adherents the bulk of the Moderate Liberals, the remaining section of the Nonconformists, and nearly all the independent members who sit on the Opposition side below the gangway. Two members of the late Government have intimated to Lord Granville that, in the event of Mr. Forster being selected, a "Cave" will be formed of some Whigs and ultra-Nonconformists—the pretext for the alliance being the decided hostility which Mr. Forster has maintained towards his late colleagues and the majority of the Dissenters on the question of education. One great advantage which Lord Hartington possesses lies in the fact that, whereas a large section of his supporters would ignore the leadership of Mr. Forster, the latter's adherents would, almost to a man, loyally serve under Lord Hartington. In order to prevent the formation of this "Cave," and the consequent disruption of the party, conciliatory steps have been taken with the probable result that the claims of one of the candidates will be withdrawn within the next twenty-four hours.

On Thursday evening a representative meeting of members of the Bradford Liberal Electoral Association was held in the Central Liberal Club at Bradford, to consider the present position of the Liberal party, more especially with regard to the appointment of a leader in Parliament. Mr. Titus Salt presided. A long and animated discussion arose, and the following resolutions were ultimately adopted, the second with only two dissentients:—
"1. That this meeting desires to express its deep regret at the retirement of Mr. Gladstone from the leadership of the Liberal party, its gratitude for the long list of beneficent reforms which he has successfully carried, and its admiration for his high moral and intellectual qualities. It also hopes that his services will still be available for the further advancement of Liberal measures."
"2. That this meeting of representatives of the Liberal party of this borough trust that the Liberal members of the House of Commons, in selecting a leader of the Opposition, will bear in mind that Mr. Forster, more than any other man, has helped to disintegrate the Liberal party, not only by the provisions of the Elementary Education Act, but by the persistency with which he adhered to its most obnoxious clauses after a large proportion of the late Liberal Government had abandoned them; that he, so late as last session, was the only member of Mr. Gladstone's Cabinet who voted for retaining the 25th Clause when thirteen of his late colleagues in the Government voted against it, and that Mr. Forster now sits for Bradford as the representative of the Tory party, having been elected as their candidate at a regularly constituted meeting, 8,000 to 9,000 out of a total of 11,945 votes given to him being undoubtedly those of Tories, while upwards of 8,000 Liberal votes were polled for his opponents. This meeting, therefore, trusts that the Liberal Opposition, in the choice which they are about to make, will select

some gentleman less objectionable to a large and earnest section of the party." Mr. R. Kell proposed the first resolution, and the second was proposed by Mr. C. Turner, seconded by Mr. Joseph King, and supported by several gentlemen, among whom were Mr. Alfred Illingworth and Mr. R. Kell. Two amendments were proposed, the first by Mr. C. Semon, in favour of Mr. Forster as leader, and the second by Mr. Sichel, suggesting that a deputation from the meeting should wait on Mr. Forster to ascertain his opinions on the ecclesiastical questions of the day, and report to a future meeting. Neither amendment obtained more than a handful of supporters. The meeting was largely attended, and the proceedings were very animated.

A very significant sentence in the speech made by Mr. Goschen at Lewes, on Thursday, seems to have escaped the notice it merits. "It is easy (he said) to speak when your party is with you. It is easy to speak—I have never made the experiment—when you speak against the party, but amidst the cheers of your own opponents, I am told that is one of the most seductive of political pleasures." The application is too plain to be mistaken: Mr. Goschen obviously does not mean to vote for Mr. Forster as leader.

Mr. Brogden, M.P. for Wednesbury, addressed a large meeting of his constituents on Monday evening. In the course of his remarks he said, in reference to the leadership of the Liberal party, that it was impossible for Mr. Forster to occupy the position, as he was mainly responsible for the twenty-fifth clause of the Education Act. The Liberal party could not safely follow Mr. Forster, as he received twice as many Conservative as Liberal votes in Bradford.

At a meeting of Advanced Liberals in Gateshead on Monday evening a resolution was adopted expressing regret at the retirement of Mr. Gladstone from the leadership of the Liberal party; its high admiration of the earnestness he had on all occasions displayed on behalf of a Liberal policy, and the great and lasting services he had rendered to the nation. The meeting also adopted a resolution to the effect that no person will satisfy the Liberal party as its leader who is not prepared to exert himself in favour of the extension of the franchise to counties, or who will not give his unqualified opposition to all legislation of a sectarian character.

The following resolution was passed at a meeting of the Executive Committee of the Bristol Nonconformist Association, Mr. William Sommerville in the chair:—"That this committee fully approves of the resolutions passed at the meeting of the Central Nonconformist Committee held at Crewe, Jan. 20."

At a meeting of the Nottingham Nonconformist Association, held on Saturday afternoon, it was unanimously resolved:—"That this association, representing upwards of fifty congregations of various orders of Nonconformists in the town and county of Nottingham, is of opinion, that inasmuch as the great questions which now await the determination of Parliament are ecclesiastical questions, no leader of the Liberal party is worthy of confidence who has persistently advocated a reactionary policy in respect to national education, who is not prepared in the future faithfully to carry out a Liberal policy by aiming to secure complete religious equality for every citizen of the State."

At a meeting of the committee of the Stourbridge District Nonconformist Association, held at Stourbridge on Saturday last, the following resolutions were unanimously adopted:—1. "That this meeting deeply regrets the retirement of Mr. Gladstone from the leadership of the Liberal party, and desires to record its grateful sense of the great and varied services which, during a lengthened public life, he has rendered to the nation." 2. "That this meeting sincerely trusts that the choice of a leader in the House of Commons will afford assurance to all sections of Liberals throughout the country that the future policy of the Liberal party on educational and ecclesiastical questions will be characterised by loyalty to the principle of religious equality."

A special meeting of the Manchester Nonconformist Association was held on Monday, when the following resolution was unanimously passed:—"That, while acknowledging the desirability, in the present position of the Liberal party, of not making disestablishment a test question, this committee is decidedly of opinion that it will be impossible to recognise the leadership of Mr. Forster in the House of Commons—1. Because his seat in Parliament is held by him from the Conservative party, and can only be retained by agreement with that party; 2. because his educational policy has committed him to the development of denominational as opposed to national education."

The Liberal Association of Newcastle-on-Tyne, at a meeting held on Monday, passed the following resolution:—"That in the opinion of this meeting the educational policy of Mr. W. E. Forster is so thoroughly antagonistic to Liberal principles that his appointment as leader would tend to the protracted disorganisation of the Liberal party."

A meeting of the Labour Representation League was held on Friday evening—Mr. W. Newton in the chair—at which a resolution was unanimously carried, expressing deep regret at the retirement of Mr. Gladstone from the leadership of the Liberal party, and gratitude for the many services which he had rendered to the cause of progress.

The Devonshire Club is to be opened on the 1st of March.

Epitome of News.

Prince Leopold continues to improve a little in strength.

The Prince of Wales is now in Brussels, where he has gone to be present at the marriage of the daughter of the King and Queen of the Belgians. His royal highness will stay a week with his illustrious relatives. The Princess of Wales and the royal children will remove from Sandringham to Marlborough House on the 8th inst., for the season.

Lord Granville has issued invitations for a Parliamentary dinner to-morrow evening to many of the Liberal Peers.

In the House of Peers on Friday the address will be moved by Lord Donoughmore, and seconded by Lord Rayleigh. In the House of Commons it will be moved by the Hon. Edward Stanhope, member for Mid-Lincolnshire, and seconded by Mr. Whitelaw, member for Glasgow.

It is stated that the Order of the Thistle, vacant by the death of the Duke of Montrose, will be conferred upon Lord Bute.

The vacancy created in the Court of Common Pleas by the retirement of Sir Henry Keating will be filled by the transfer of Mr. Justice Archibald to that Court from the Court of Queen's Bench. Mr. Field, Q.C., will be the new Judge of the Court of Queen's Bench. Mr. Huddleston, Q.C., will, it is expected, be elevated to the Judicial Bench when the next vacancy occurs.

Sir Hercules Robinson, Governor of New South Wales, is gazetted a K.C.M.G., and Mr. W. E. Frers has been appointed a companion of the same Order.

Mr. Carlyle has (the *Daily Telegraph* states) gratefully declined the offer of a Grand Cross of the Bath, which had been made to him by the Queen. The same paper states that Mr. Tennyson has declined to be made a baronet.

Lord St. Leonards died on Friday, at the advanced age of ninety-four. He was the son of a hairdresser in Duke-street. Edward Bartenshaw Sugden was called to the bar in 1809, became Solicitor-General in 1829, and after sitting many years in Parliament and holding many offices, was appointed Lord Chancellor in the Earl of Derby's first Administration in 1852. The peerage descends to his grandson.

The death is also announced of Sir Sterndale Bennett, the celebrated composer. His published works are numerous, and comprise his cantata of the *May Queen*, and his overtures, the *Naiades*, the *Wood Nymph*, *Parisina*, the *Merry Wives of Windsor*, the *Paradise and the Peri*, together with a large number of concertos, sonatas, studies, songs, and other vocal pieces. He was one of the few English composers who have gained a European reputation.

On Saturday the funeral of the late Countess of Carnarvon took place in the Cemetery at Highclere. Amongst the mourners were the Earl of Carnarvon, the Earl of Portsmouth, the Hon. Auberon Herbert, Viscount Newport, M.P., the Earl of Ducie, Lord John Manners, M.P., Lord Londesborough, Earl Beauchamp, the Earl of Donoughmore, and Sir Robert Peel, M.P.

The Corporation of London has determined to build a new council chamber, at a cost of over 100,000*l*.

The Foreign Office has declined to allow the Lord Mayor and Sheriffs of London to accept the decoration of the Legion of Honour proffered them by the Duc Decazes.

The re-election of the Hon. David Plunket, Q.C., for Trinity College, Dublin, upon his appointment as Irish Solicitor-General, will not be opposed either by Mr. Miller or Dr. Traill, who lately contested that constituency without success against Mr. Gibson, M.P.

Mr. John J. Esmonde has announced his intention of offering himself for the representation of Tipperary in the Liberal interest on Colonel White's resignation. The Nationalists talk of putting up Mr. John Mitchell.

The Court of Queen's Bench, on Friday, refused a rule to revise the taxation of costs of the unsuccessful petition against Sir Henry James's return for Taunton, Lord Coleridge remarking that if gentlemen indulged in the luxury of a petition they must pay for it.

Sir Joseph Whitworth has intimated his intention of founding, in connection with Owens College, King's College, London, and University College, London, a certain number of Whitworth Exhibitions, to fit "young men having a mechanical instinct" to become candidates for the Whitworth Scholarship.

A burglary has been committed at the residence of Madame Van de Weyer, New Lodge, Windsor Forest, and jewellery of the value of about 1,000*l*. stolen.

In reference to the loss of the Countess of Dudley's jewels, a second notice has been posted up throughout the metropolis, offering, in addition to the thousand pounds already promised, an amount much greater than could be obtained by their sale, if they are returned uninjured.

It has been decided, as the result of the recent conference at Birmingham, to establish a National Sanitary Association, holding annual meetings in various large towns successively. The first meeting will be held at Birmingham.

A seam of coal two feet three inches thick has been struck in the deep workings at the Icton Rhyn Collieries, near Oswestry. This discovery is of great importance, as proving a larger extension of the coal measures than is supposed.

The Shakers of the New Forest are to receive 200*l*. from the under-sheriff, as compensation for losses occasioned by excessive distraint made on their cattle in April last.

The Bank of England directors on Thursday reduced the rate of interest from four to three per cent.

A pamphlet of Mr. Butt, Q.C., on education in Ireland, advocates the establishment within Dublin University of a new college that would fulfil towards the "Catholics" of Ireland similar functions to those now discharged by Trinity College.

The Reading magistrates have fined two boys 10*s*. and costs for refusing to attend church, although their employer—a farmer—had admonished them to do so.

Collections for the hospitals were made in all the places of worship at Sheffield on Sunday. The amount received, according to the returns at present sent in, is 1,700*l*., and it will be augmented by collections not yet announced. The sum obtained last year was 1,796*l*.

The amalgamation of the Metropolitan and Metropolitan District Railways is spoken of as probable.

The inquiry into the circumstances of the Shipton railway accident, which took place on Dec. 24 last, was resumed at Oxford on Friday. As, however, the sufferers in the infirmary were not in a condition to give evidence, and would not be sufficiently recovered for three weeks or a month to come, the inquest was adjourned until March 16.

Four men who had been imprisoned for fourteen days in default of payment of fines for refusing to have their children vaccinated, were conveyed in procession through the streets of Lincoln on Friday in prison dresses, and Mr. Skipworth, who figured in the Tichborne case, took part in the proceedings, and addressed the crowd.

The ship *British Sceptre*, by whom the survivors of the *Cospatrick* were rescued, has arrived at Dundee from Calcutta. The captain has no hope that any of those who escaped in the second boat are now alive.

Several witnesses who had an intimate knowledge of Captain Dudden gave evidence at the *La Plata* inquiry on Friday which went very far to clear the character of the captain of the ship from the charge of drunkenness imputed to him by Hooper, the quartermaster. In fact, Hooper is the only survivor who has made the allegation with anything like foundation. It being now clear that the cause of the loss had been traced to the engine-room, it was decided to adjourn the inquiry to the 11th February.

15,000 shipwrights on the Tyne have struck against a reduction of wages, notice of which was given three months ago.

At a meeting between the Northumberland coal-owners and miners on Saturday, a proposition offering to lessen the reduction from 15 to 10 per cent. was declined; but it was agreed to let the matter be settled by arbitration, so that a strike has been averted.

The Metropolitan Railway extension from Moor-gate-street to the Liverpool-street Station of the Great Eastern line was on Monday opened for traffic.

Mr. Plimsoll, M.P., addressing a meeting of his constituents at Derby on Monday, stated that it is the intention of the Government to bring in a bill next session dealing with the subject of unseaworthy ships.

The Women's Disabilities Removal Bill will be introduced by Mr. Forsyth, Q.C., with whom are associated the Right Hon. James Stansfeld, the Right Hon. Russell Gurney, and Sir Robert Anstruther.

The scheme for the erection of a new Opera House on the Victoria (Thames) Embankment may now be considered in the direct way of realisation.

The Oxford and Cambridge boat-race has now been finally fixed for Saturday, March 20, at one o'clock.

Fears have been entertained that the steamer *Calabar*, from London to Singapore, has met with some disaster. She left Gravesend, with fifty-six persons on board, on the 11th November, was last heard of about the 2nd December, when she entered the Suez Canal, and had not arrived at her destination on the 27th ult. A telegram, however, has been received announcing her arrival at Malacca.

The General Council of the Borough of Greenwich Liberal Association have adopted a resolution expressing deep regret at Mr. Gladstone's retirement, a high opinion of his distinguished public services, and "an earnest hope that he may for many years to come continue to take an important part in the council of the nation as one of the representatives of the Borough of Greenwich."

In the evening a banquet took place at Lewes, at which several distinguished members of the Liberal party were present. The Earl of Kimberley replied for the House of Lords, and Mr. Goschen for the House of Commons, both of them urging that endeavours should be made to reunite the party, but deprecating the invention of a cry for the sake of returning to power. The Marquis of Hartington, who afterwards spoke, also recommended unity, and expressed himself opposed to the disestablishment of the Church.

Mr. Horsman, M.P., addressed a meeting of his constituents at Liskeard on Wednesday, on the politics of the day. In the course of his speech he recognised the disorganised state of the Liberal party, and claimed that he had given warning of it two years ago.

CONGREGATIONAL UNION LECTURES.

A SERIES of LECTURES on the ATONEMENT (being the third Congregational Union Lecture) will be delivered by R. W. DALE, M.A., in the MEMORIAL HALL, FARRINGDON-STREET, on TUESDAY, February 16, and following Tuesday's till April 27.

The Lectures will commence at 7 p.m.

Admittance free and without tickets, but a limited number of tickets, for the holders of which seats will be reserved, will be issued at 5s. each for the course. Early application for these should be made to the Hall Keeper at Farringdon-street, or to Mr. Hannay, by letter with remittance.

SYLLABUS.

FEBRUARY 16.—Introductory.

23.—The Fact of the Atonement Illustrated by the History of the Lord Jesus Christ.

MARCH 2.—The Testimony of the Lord Jesus Christ.

9.—The Testimony of St. Peter.

23.—The Testimony of St. Paul.

APRIL 6.—General Considerations Confirmatory of the Preceding Argument.

13.—The Theory of the Atonement: the Remission of Sin.

20.—The Theory of the Atonement Illustrated by the Relation of the Lord Jesus Christ to the Eternal Law of Righteousness.

27.—The Theory of the Atonement Illustrated by the Relation of the Lord Jesus Christ to the Human Race.

ALEXANDER HANNAY, Secretary.

Memorial Hall, February 2, 1875.

THE TWENTY-FIRST ANNUAL MEETING of the ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY will be held at the MEMORIAL HALL, FARRINGDON STREET, E.C., on WEDNESDAY NEXT, the 10th Inst. Chair to be taken by JOSIAS ALEXANDER, Esq., at 6.30. John Crossley, Esq., M.P., Handel Coatham, Esq., the Revs. Dr. Parker, T. Aveling, W. Campbell, A.M., W. Cuthbertson, W. Roberts, and other gentlemen are expected to be present and take part in the proceedings.

J. C. GALLOWAY, Secretary.

AT THE ANNUAL MEETING of the DEPUTIES of the several CONGREGATIONS of PROTESTANT DISSENTERS of the Three Denominations—Presbyterian, Independent, and Baptist—in and within twelve miles of London, appointed to protect their civil rights, held at the Cannon-street Hotel, London, on FRIDAY, the 29th January, 1875.

JOHN GLOVER, Esquire, and subsequently HENRY RICHARD, Esquire, M.P., in the chair.

It was moved by JOHN GLOVER, Esquire; seconded by JOHN BROOMHALL, Esquire, J.P.; and resolved:

That the principle involved in the Endowed Schools Act, 1869, namely, that Endowed Schools should be so managed as that all classes of the people should be benefited by them, is just and equitable.

The Deputies protest against the attempt made by the Government last Session to reverse this policy, and will strenuously oppose any other measure that may be brought forward having a retrograde tendency.

It was moved by J. CARVELL WILLIAMS, Esquire, and seconded by HENRY WRIGHT, Esq., J.P., and resolved:

That the ecclesiastical legislation of last Session has confirmed the Deputies in the opinion they have always held that Parliament is not fitted to deal with religious affairs.

The Deputies look forward with confidence to the time when religion shall cease to be encumbered with the patronage and support of the State, and when perfect religious equality amongst all classes of the people shall be established throughout the Kingdom.

It was moved by J. RAINS, Esquire, and seconded by S. R. PATTISON, Esquire, F.G.S., and resolved:

That the Committee be instructed to take steps, in conjunction with the Liberation Society, again to bring into Parliament a Bill giving to parishioners generally the right to use their parish churchyards for the interment of their dead, without being compelled to read the Burial Service of the Church of England, or to secure the Ministry of the Parochial Clergy.

The following Gentlemen were elected Officers and Committee:

CHAIRMAN—Henry Richard, Esquire, M.P.
DEPUTY-CHAIRMAN—John Glover, Esquire.
TREASURER—Samuel R. Pattison, Esquire, F.G.S.

COMMITTEE:

Josias Alexander, Esq., 1, Regent's-park-gardens, N.W.
Alfred T. Bowser, Esq., 210, Mare-street, Hackney, E.
John Broomhall, Esq., J.P., Manor House, Pease, S.E.
Peter Bunnell, Esq., Beckenham-road, Pease, S.E.
Joseph Clarke, Esq., North-hill, Highgate, N.
Andrew Dunn, Esq., 58, Southwark-street, S.E.
William Edwards, Esq., 38, Old Change, E.C.
H. R. Ellington, Esq., Morden-road, Blackheath, S.E.
Samuel Morley, Esq., M.P., 18, Wood-street, E.C.
Henry P. Olney, Esq., Devonshire Lodge, Balham, S.W.
Nathaniel J. Powell, Esq., Shortlands, Kent.
John Rains, Esq., Nigh-ingle-lane, Clapham-common, S.W.
Sir Charles Reed, Earlsmead, Page green, Tottenham.
J. Ebenezer Saunders, Esq., F.G.S., 9, Finsbury-circus, E.C.
James Scrutton, Esq., Widmore-hill, Bromley, Kent.
Robert Sinclair, Esq., 133, Highbury New-park, N.
Henry Spicer, Jun., Esq., 14, Aberdeen-park, Highbury, N.
John Templeton, Esq., F.R.G.S., 24, Budge-row, E.C.
Samuel Watson, Esq., Rawdon Lodge, Clapham-park, S.W.
J. Carvell Williams, Esq., Portland House, Hornsey-lane, N.
Henry Wright, Esq., J.P., 22, Upper Phillimore-gardens, Kensington, W.

C. SHEPHEARD, Secretary.

32, Finsbury-circus, E.C.

ENDOWED SCHOOLS ACTS, 1869, 1873, 1874.

DR. DANIEL WILLIAMS' TRUST.

A SCHEME relating to the above named Trust has been submitted by the Endowed Schools Commissioners to the Committee of Council on Education, and NOTICE is HEREBY GIVEN that during one month from the date of the publication hereof the COMMITTEE of COUNCIL on EDUCATION will, in pursuance of Section 13 of the Endowed Schools Act, 1873, RECEIVE OBJECTIONS or SUGGESTIONS made to them in writing respecting such Scheme. Copies of the Scheme may be obtained from the Secretary Charity Commission (Endowed Schools Department), 2, Victoria-street, Westminster, S.W.

PATRICK CUMIN, Assistant-Secretary.
Education Department, January 25, 1875.

THE CHEQUE BANK.

TRUSTEES.
Robert Dalglish, Esq. Samuel Morley, Esq., M.P.
Cuthbert J. Ellison, Esq., J.P. W. H. Smith, Esq., M.P.

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S. J. NICOLLE, Secretary.

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The Terms for Advertising in THE NONCONFORMIST are as follows:—

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There are, on an average, eight words in a line.

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A Liberal Reduction made on a Series for Educational and all other Advertisements.

As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the NONCONFORMIST has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

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The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

Foreign subscribers are requested to add any extra postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office orders payable (at Chief Office) to W. R. Willcox, Publisher.

18, Bouverie-street, London, E.C.

The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

TO CORRESPONDENTS.

"A Constant Reader," "An Anxious Liberal," and other correspondents. Our space is exhausted this week.

"Gomer" unavoidably deferred.

A small portion of our large extra edition of last week still remains. The paper, with the supplement, will be forwarded by post on the receipt of sixpence.

The Nonconformist.

WEDNESDAY, FEBRUARY 3, 1875.

SUMMARY.

WHEN the present Parliament meets for its second session on Friday, the Opposition will be represented in the Upper House by Earl Granville, and in the Lower by the Marquis of Hartington. The contest—if so it may be called—for the Liberal leadership in the Commons is at an end. There seems to be little doubt that both candidates had an influential body of supporters. But official influence as well as Nonconformist feeling was adverse to Mr. Forster, who, with a loyal self-abnegation which we should have expected from him, and entire soundness of judgment, has authoritatively requested that his name may be withdrawn, and he has declined to serve if elected. At the meeting of the Liberal party to-day, over which Mr. Bright will preside, Lord Granville will be formally installed as the leader of the Liberal party; and with, no doubt, general acquiescence, Lord Hartington—the least objected to of the candidates—will be chosen as his coadjutor in the Lower House.

Under the circumstances Lord Hartington becomes rather the official representative of the Liberal party in the Commons—for owing to Mr. Gladstone's retirement it has become imperative to elect such a head—than its unquestioned leader. This is a position of no little difficulty. His lordship will be really on trial. He has to win his spurs. The Independent Liberals will have, and no doubt exercise, greater freedom of action than under their former leader. We do not pretend to mourn over this state of things. Lord Hartington's speech at Lewes last Wednesday on the occasion of a presentation to Mr. Dodson, modestly describes the new functions that will fall to him. The present duty of "a watchful and vigilant Opposition" is, as he says, to watch the Government and criticise their measures; and the party being now free, it would be unreasonable if any section or individual were not allowed opportunity of advocating whatever reforms they pleased—their cardinal principle being that "they should trust fully and entirely in the people" from whom they draw their support. These are sound maxims, if not very felicitously stated by his lordship. The direct application was to the recent speech of Mr. Bright, whom Lord Hartington thinks is mistaken as to the hold which the Church of England has upon the country. But Mr. Bright and his friends are free to act on the old and sound Liberal principle of persuading the country as to the justice of their views. Thus Lord Hartington comes to the front without special prejudices or predilections—an attitude not unbecoming a leader that as yet has no policy. But he disclaims "finality in reform"; he thinks Liberal reforms should be carried by Liberal statesmen; and he hopes that the party will be united "for all useful purposes."

It is rather curious that the only person who has ventured to offer explicit advice to the Liberal party at this juncture is a dignitary of the Established Church. Archdeacon Denison sees what their logical position should be; though leaders and followers to a great extent shut their eyes to it. In a letter to the Standard that candid and clear-headed clergyman thus delivers himself:—"The Liberals are not looking their real difficulty in the face. What they want is, not a leader, but a principle. Settle the principle, and the leader will soon appear. Meantime all attempt at leader-making is time wasted. But at present there is no principle available. There is only one principle, that of disestablishment and disendowment of the Church of England, which remains for Liberals to unite and cohere upon, and this principle does not by any means command, at present, the general assent and consent of Liberals. So long as this is so, the choice of a leader of the Liberals must remain where it is, a nominal thing." Probably Archdeacon Denison would regard Lord Hartington as only a provisional leader till the disestablishment question—which, as Mr. Bright said on Thursday, "cannot be evaded"—has come more prominently to the front; a view to which we can have no objection.

Before leaving Birmingham Mr. Bright delivered a second and shorter speech in the Town Hall to a more select audience *apropos* of Liberal organisation. The party in that town being well knit together is able to exhibit "a grand symmetry and consistency in all their municipal affairs, in their school board affairs, and in their Parliamentary representation." If this example of union were to be followed, the Liberals, the right hon. gentleman thinks, would in a very short time recover the losses sustained at the last election. But this revival is impossible so long as "the absolutely childish policy" obtains of fragments of the Liberal party, possessed not of an idea, but by an idea, insisting upon their sectional views—for that man is not fit to take any part in politics, who insists upon a course "which makes union impossible and defeat absolutely certain." In this sense, as well as others, Mr. Bright deprecates working-class candidates *per se*. The general tone of his speech would indicate that he is depressed and almost ready to abandon active public life, though he confessed that his spirit had been greatly refreshed by his visit to Birmingham.

On Friday last the colliery owners of Monmouthshire and Glamorganshire unanimously decided on a general lock-out, which was carried into effect on Monday. The colliers and ironstone workers, estimated at 120,000 men, in that extensive district, are now idle, and with very slender prospects of external help. This lamentable result seems to be due rather to the obstinacy of a minority in resisting a reduction of wages than to the hearty co-operation of the mass of the workers. It has become

a trial of strength, in which the masters have all the advantage. We would fain hope that this industrial paralysis in South Wales will not last a fortnight.

We have described below the first step taken by the French National Assembly towards the creation of Republican institutions. The second was taken yesterday, and is still more hopeful. By a majority of 8 (354 to 346) the Chamber gave priority to M. Wallon's amendment investing the President with power to dissolve with the consent of the Senate that is to be created, and requiring new elections within three months. This was a test vote. When the amendment itself was submitted it was carried by 449 to 249. This is a crushing blow for the Committee of Thirty—the stronghold of the Monarchical or de Broglie party—and for the Bonapartists; while the debate indicates that the Right Centre or Orleanist party is now left in two, and that the dread of Imperialism has driven one section into the arms of the Republicans. This is no idle fear. It is stated on semi-official authority that the Bonapartist conspiracy for the overthrow of the Septennate is completely organised—has become a State within a State. Thus writes a French correspondent of the *Times*—

I have been assured that Prefects, Sub-Prefects, Procureurs-Généraux, and Procureurs de l'Empire have their patents in their pockets duly transmitted by a Cabinet formed beforehand, and that in confidential intercourse those who are thus posted assume the titles they are hereafter to bear. In the twenty-four hours following the accession of the Empire, all those, it is said, who are now walking with an uneasy air on the line of the Boulevards would be at the posts allotted to them in anticipation, and ready to enter on their duties. In twenty-four hours all those too ripe or unripe fruits which the wind of the fourth of September shook off from the Imperial tree would disappear from the throng on the Boulevards to find themselves in the four corners of the country, there to enforce the regulations of the new Government. Outside this not yet installed staff, the Empire already commands a certain number of partisans now in office, who are quite ready to facilitate the task of the morrow to the new-comers. In addition to these functionaries, the Empire reckons deputies, great dignitaries, writers, and artists. For some days it has possessed a Marshal of France ready to range himself under its flag—so, at least, the Bonapartists allege—and reserving himself from this moment for a more prominent rôle than that of simple Marshal of France.

Lastly, the Prince Imperial is to be affianced to a sister of the Princess of Wales. Whatever the amount of truth in these reports, they have put an end to the dead-lock at Versailles. Marshal MacMahon is alarmed at the prospect, and the daring Bonapartist intrigues may possibly be too late.

There is pleasant news from Rome. Garibaldi has had a most cordial interview with the King, and has persuaded Victor Emmanuel—always his cordial friend—to use all his influence to advance the Liberator's project of a public company for diverting the course of the Tiber and improving the Campagna. The general eschews politics, declines to embarrass the Government, and concentrates all his attention on the great sanitary reform, which he thinks will greatly benefit Rome, restore its ancient greatness, and ere long double its population.

The Spanish nation is in a state of expectancy. The young King remains at headquarters in the north, while the various divisions of the army are making dispositions with a view to the relief of Pampeluna. Some progress has been made, though there are rumours of reverses sustained by General Lomas in attempting to cross the river Oriz. When Pampeluna has been freed from the Carlist blockade, some transaction with a view to the termination of the war is expected, especially favourable to the Pretender's officers, who are wearied of the strife. But all this is premature. At present Don Carlos seems to show a bold front.

A REPUBLICAN MAJORITY IN THE VERSAILLES ASSEMBLY.

On Saturday last the National Assembly at Versailles took its first step towards the organisation of a Constitutional Government for France. We say a *first* step, although several times the Assembly has, if we may so describe it, lifted a foot in this or that direction, only to withdraw it to its former position. The Assembly reminds us of a timid bather under compulsion to go into the water, but trembling with apprehension of coming into actual contact therewith. First one foot, then the other, is extended over the dreaded element, held there for a little time, and at last returned without having touched the denser fluid. At length, after many trials, he puts down his foot, whether by chance or of set purpose, into an advancing wavelet. The sensation experienced is almost as great as that which would

have resulted from a bold plunge into the deep. His toes only have been covered, and it seems an equal chance whether he will run back in fright or go forward in desperation. The French proverb tells us—"It is the first stroke that tells." If this should be verified, it is not at all beyond the range of possibility that M. Wallon's proposition, which was carried on Saturday by a majority of one, may indicate a turning-point in the labyrinthine proceedings of differing parties that may eventually set them on the road to a definitive conclusion. M. Wallon's article was as follows:—"The President of the Republic is elected by an absolute majority of suffrages of the Senate and Chamber of Deputies united in National Assembly. He is appointed for seven years. He is re-eligible."

The article thus worded does not immediately express the fulness of its significance to an English reader. But it implies more than it directly reveals. It is not the establishment of a Republican form of Government in permanence, but is an extension of the form which now exists (to be hereafter strengthened by Constitutional guarantees) after the period of the Septennate shall have lapsed. It assumes that a President shall be elected for seven years at the close of the present septennial term, by the Senate and Chamber of Deputies which the law will have previously brought into existence. M. Wallon's motives were frankly enough avowed in his speech. "The project of the Commission," said he, "is the organisation of the provisional, and the country is weary of the provisional. I do not proclaim the Republic, I proclaim nothing. I take what is. I wish to make the Government which exists last until something better is found." Well, by a majority of one, this article was adopted. It is little enough in itself. The majority by which it was carried was as small as any majority can be. There is yet very much to be done before the Article can take effect. The Senate referred to in it is not yet organised, and possibly never may be; nor has the mode in which, nor the conditions under which, a Chamber of Deputies is to be constituted been determined upon. Still, the temper of the Assembly in affirming M. Wallon's proposal was exhibited in a new aspect. It showed the prevalence of a greater dread than the heretofore all-potent dread of a Republic, and it revealed a bare possibility that under the pressure of those influences which have brought about this first step, the successive steps which it logically implicates may be taken, however reluctantly.

The reasons which account for this decision are not very far to seek. M. Wallon did not in the least overstate the fact when he said that the country is weary of the provisional. It is so. It may well be so. A great country like France, the constitution of whose Government is legally and inseparably associated with institutions organised only for a short term of years, at the end of which it must needs resolve itself into chaos as a condition preliminary to reconstruction, cannot command that confidence which is indispensable to every kind of moral and commercial development. It is like a man putting off a surgical operation which he knows to be dangerous, and which he suspects may be fatal, to a fixed date in the future. It is impossible that such a man could go about his ordinary business during the interval with any such elasticity of spirit as he would have displayed if no such prospect had been before him. Almost any kind of certainty will be accepted in preference to suspense. But this is not the only reason for the slightly altered disposition of the Assembly. The fear of Bonapartism has perhaps even more strongly affected its nerves. The rapid advances which the advocates of the empire have made, and are making, towards public acceptance, may well excite the apprehensions of those whose eyes in the elevation of the Prince Imperial to the throne, the inevitable recurrence of war with Germany, and the probable ruin of the country through the waste of its resources. The Empire means the recovery of Alsace and Lorraine from their present incorporation with German territory. It was under the Empire that these provinces were lost. It would be indispensable to the maintenance of a reconstructed Empire that they should be recovered. The young Napoleon, whatever his personal wishes might be, would be compelled to follow the path which his predecessors had trod. Better, therefore, a Conservative Republic, which might maintain peace, than an Imperial system, which would drag the nation, at no remote period, into war. So the few members of the Right Centre who voted with the entire body of the Left on Saturday evidently judged. The alternative before them was disagreeable enough. They had but a choice of evils, and they chose what they regarded as the least of them. Their votes changed a minority into a majority—the first that the

Republican party have hitherto obtained in the Assembly.

The question now occurs whether the causes which operated to the attainment of this Republican triumph last week will retain their force for similar trials of strength in the future. He would be a bold prophet who ventured to predict an affirmative in this matter. Nevertheless, it is obviously not altogether impossible. Like the glimpse of daylight caught by a bewildered party after long and toilsome wandering in the forest, it may attract towards itself an amount of attention which may be the forerunner of a forward movement. It promises an outlet—the only outlet which can be discerned. As it is approached, the hopes which it excites may become more powerful than the fears and misgivings with which it has been contemplated. We shall see. What has been done may be likely to lead to nothing; but, at any rate, so far as it goes, it is one step in advance towards a practical solution. It would not be altogether a matter of astonishment if, to avoid swiftly-increasing dangers, the Assembly should grudgingly acquiesce in the prolongation; and perhaps eventually in the perpetuation, of the existing Republican form of Government, for attempting which M. Thiers was overthrown.

THE DAILY NEWS AND THE NONCONFORMISTS.

EVER since a certain allusion in the *Fortnightly Review* to "the excellent family newspaper which represents the decorous timidity of prosperous Dissent," the *Daily News* has endeavoured to redeem its character by showing that upon occasion it can be as contemptuous towards Nonconformists as the *Church Herald*, or even as the *Saturday Review*. Now really this is a little too hard upon us. We admit, indeed, the aggravating nature of the provocation. It must have been very unpleasant to an organ ambitious of nothing less than the leadership of the Liberal press to learn that in the profane eyes of some rising Radicals it is "an excellent family newspaper." It is a weakness of human nature that no one likes to be complimented on modest virtues; whereas a rallying reproach of our fashionable vices may be welcomed as "an excellent oil which shall not break our head." If, for instance, some more Puritan critic were to express doubts as to the advantage, in a "family newspaper," of "startling tips" on the subject of "spring handicaps and current events," or if he were mildly to ask what edification the young people are likely to get from obscure slang about "the man in the street," or "dark wonders," and "present crack"—expressions probably familiar to the betting-ring—our contemporary might perhaps feel a little compunction at the sad conditions of commercial success, but would certainly realise a compensating glow of satisfaction in the proud consciousness of affording better information to sporting gamblers than can be obtained from any other daily paper. But to be the favourite of decorous timidity; and that, the timidity of prosperous Dissent—this was an imputation which no journal conscious of entire freedom from religious scruples could suffer to be made with impunity. And so the *Daily News* after the interval of a day or two, required no doubt for the special elaboration of a suitable literary bludgeon, proceeded to give Mr. Joseph Chamberlain a tremendous trouncing; and was so exhilarated by the exercise, that it ran a-muck at the whole Radical wing of the Liberal party. Surely this triumph of impassioned revenge might have sufficed. To call the respectable Mayor of Birmingham a "rabid sheep," even though the abusive epithet was toned down into genteel French, ought to have gone a long way to assuage the most irritable temper. But no; in its sacred wrath the *Daily News* has discovered that it has a serious duty towards Nonconformists, especially to warn them against feelings of vengeance and spite.

On Thursday last this morbid sensitiveness to any suspicion of a leaning towards Nonconformity broke out in a paragraph which carries this sort of thing just a little too far. It is all very well to humour a wounded spirit; but sometimes the most healthful influence is exerted by a lesson in self-control. We do not wish to forget the great services of the *Daily News* to the Liberal cause. But its policy for some time back inevitably suggests the reflection that mere growth of circulation cannot justify a paper in assuming a dictatorial tone. Indeed there are not wanting instances in which extent of sale and political influence are related to one another in an inverse rather than in a direct ratio. Nor is the reason far to seek. It is bold, uncompromising principle that is the inspiration of progress; and except at special

crisis of victory such principle is favoured only by comparatively few. On the other hand, washed-out politics, *ad captandum* arguments, and momentary expediency, if spiced with due attractions for sporting tastes, and illuminated by brilliant "specials," none of which give any real weight to a paper, are an infallible method of increasing its sale. And if to all these be added a keen zest for the gossip of the clubs, and the nice calculations of party intrigue, success, of a sort, is certain. We should be sorry to think—indeed we do not for a moment believe—that success of this kind is the sole aim of so ably-conducted a paper as the *Daily News*. But the practical effect of the tone it has recently assumed must be to make success of any other kind impossible. To judge only by its angry diatribes on the present attitude of Nonconformists, it would appear that the sole purpose for which the rank and file of Liberals exist is to offer their backs as a scaling-ladder to assailants of the Treasury Bench. The rebuke of Dr. Newman, addressed to those Catholics "who for years past have conducted themselves as if no responsibility attached to wild words and overbearing deeds," is deliberately adopted as applicable to a set of men who in every borough throughout Great Britain have furnished the most laborious drudges in the Liberal cause, without whose sacrifices of time and money and strength, not one of the victories of the last forty years could have been won; and who, with a long-suffering patience, at times almost trenching on self-respect, have invariably consented to postpone their most cherished aims rather than endanger any substantial step of progress. These are the men who are now charged with having "stated truths in the most paradoxical form, and stretched principles till they were close upon snapping"; these are the men who are accused of "having done their best to set the house on fire, leaving to others the task of putting out the flame." And what is it all about? We find ourselves with the rest of the Liberal party in the wilderness; and as we want to get to the promised land, not that of the Treasury benches, but of religious equality, we have declined to be led by a man whose face is towards Egypt.

The immediate question has lost its interest now; for as those who best estimated the really admirable qualities of Mr. Forster might have anticipated, he has declined to be placed in a false position. But there is a larger question behind. In that tone of supercilious insolence which the *Daily News* has thought fit to assume as its best vindication from Mr. Chamberlain's taunt about its very innocent connection with "prosperous Dissent," we are told that there probably is "in most Nonconformists something more than Nonconformity"; "their whole moral and intellectual nature cannot be absolutely bound up in their attitude to the Established Church and the 25th clause." And then we are treated to a lesson from Shylock—"Hath not a Dissenter eyes, hands, organs, dimensions," as other men have? If you tickle him will he not laugh?" Yes, he will, upon suitable occasions. Our contemporary cannot but admit that hilarity of temperament is by no means incompatible with a reverential belief in great spiritual truths, or even with Nonconformist principles. But to see a daily organ of progressive opinion, if not of democratic changes, and of no religion in particular, aping the supercilious airs of a *Saturday Reviewer*, in his sovereign contempt for people who don't go to church, is better than any tickling we have ever experienced. What are the broad facts of the case? The Liberal party is like a ship that has lost its officers in the midst of a dead calm. The sailors have whistled in vain to all four quarters of heaven to raise a wind. Some knowing ones, however, discern ominous signs of a stiff gale from the north, and as the nearest port is southward, they are well content. Meanwhile it is proposed to elect as captain a man who, for reasons of his own, looks wistfully to the north, and whose plan is to sail as close to the coming wind as possible. Common sense would suggest that to prevent the possibility of mutiny it is best to abstain from such an election. Now, we maintain that in the political calm of the present moment there is no sign of any distinctive and decisive Liberal wind except in one direction—that of disestablishment. There are important questions concerning the land laws, but they do not stir the popular mind. There is a necessity for household suffrage in the counties. But, if the *Standard* is well informed, the Tories will concede this whenever it is emphatically demanded. We cannot be surprised at this; for they have taken good care that the agriculturalists should remain ignorant enough to suppose that Tories are their best friends. The laws affecting labour need reform; but Mr. Disraeli has a Commission at work on the subject, and the

public seems disposed to wait with languid patience for his proposals. From one quarter alone—the *Daily News* itself being judge—are there the well known signs of a coming gale of opinion. At any Liberal gathering no topic secures the hushed attention, or excites the storm of enthusiasm, which the theme of religious equality does. The meeting at Birmingham—in itself a portent—has had its echoes all over the country. The very passion of opposition which is aroused tells the same tale. There is one matter, and only one, concerning which public feeling shows signs of electric tension. And in these circumstances Nonconformists would have been false to principle and conscience if they had promised allegiance to a man, whom not habit nor tradition, but sentiment and conviction, bind to fight the battle of Establishments at all hazards. It is of no use to tell us that Lord Hartington is equally committed. At least, he voted against that wretched rag of denominationalism, the 25th Clause. And further, the principle of Erastianism in religion has never been to him what it is to Mr. Forster. For "perverts" are always more zealous than traditional believers. Besides, we are not going to swear by Lord Hartington any more than by Mr. Forster. All we can say is, he is less objectionable to us, and Nonconformist representatives will need less "watchful jealousy" under his lead than under a man who not long since found his chief support amongst Tories. But of this we are more and more persuaded, that no man will ever be again what Mr. Gladstone has been to the Liberal party, until some one arises who will be to half-articulate public feeling about the English and Scotch Establishments just what Mr. Gladstone was to dumb opinion on the Irish Church. And, as we believe that there is no question to be compared with this in its bearings on the highest interests of mankind, we look with comparative indifference on makeshift arrangements to stave off the inevitable hour. It is all very well for the *Daily News* to class "sectarian newspapers" with "trades journals and working-class organs" for the pleasure of sneering at both. But, after all, there are some things to be considered besides commercial success, whether in the form of a "world-wide circulation" or political office. And, if it be impossible to conduct a daily paper without ignoring this truth, all we can say is that the question of the leadership of the Liberal press would seem to be even farther from solution than that of the effective lead of "Her Majesty's Opposition."

THE SENIOR WRANGLER OF 1875.

Mr. John William Lord, of Trinity College, Cambridge, who occupies this year the distinguished position of Senior Wrangler, is the only son of the Rev. I. Lord, for some years pastor of Cannon-street Baptist Chapel, Birmingham, and until recently of Christ Church, Aston Park. Mr. Lord's early education was conducted at Cambridge House, Birmingham (Mr. Ewen), until he entered Amersham Hall School, near Reading, in 1865. Here he remained for three years, and was captain of the school when he went up for the London University Matriculation Examination, in June, 1868. He was placed first in the honours division at this examination, obtaining an exhibition of 30*l.* for two years; and the Gilchrist Scholarship of 50*l.* for three years. At the end of the ensuing long vacation he entered University College, London, with an Andrews Exhibition of 30*l.* for two years in mathematics. At University College he obtained various scholarships and prizes, and was at a subsequent date elected a Fellow. He graduated as B.A. at London in 1870, and was bracketed with another for the University Scholarship of 50*l.* for three years in logic and moral philosophy. The same year he gained a minor scholarship at Trinity College, Cambridge. In 1873 he took the Sheepshanks Exhibition for astronomical studies, and last summer carried off the gold medal for mathematics at the London M.A. examination. His last and greatest distinction has been gained in an exceptionally good year, when the competition among the first few wranglers has been unusually keen. If Nonconformists felt deep satisfaction at the removal of religious disabilities at the Universities, their satisfaction will be no less deep when they find that their sons are qualified by their learning to carry off, as well as to compete for, University rewards. In view of the terrors which political obstructives used to suggest when the abolition of religious tests was proposed, the *Cambridge Independent Press* observes:—"It may be as well to chronicle that Mr. Lord has been active in engaging in charitable and philanthropic

work, teaching in the ragged-schools in connection with Emmanuel Congregational Church, of which he is a member, and at St. Andrew's-street Baptist Chapel. Mr. Lord is a very good oarsman, and also an athlete of some reputation, and it is to his persistence in regular exercise as a rowing man that he attributes much of his success. We congratulate him on the position he has attained, and also the community that the days when it was possible even for the most bigoted to talk superciliously about the ignorance of Dissenters are passed."

WHAT WILL HE DO WITH IT

A HINT FOR THE COMING SESSION.

What will he do with it? Ah, that's the question; What will he do with it? that's what we say; From right or from left of him, still some suggestion

From Derby or Salisbury whispers its way: These are his angels of good and of evil, Which one will guide him to bliss or to wrath? Will he be counselled by Right or the Devil? What will he do with it? which is his path?

Will he be conscious of all he's possessing? Has he the wisdom to quite understand All the full power he now holds of blessing Or of accursing his rule of our land? Ah, if he waked up the Statesman, great, earnest, How even his worst foes would him gladly hail With praises! Oh, Diz., if from Satan thou turnest, And dar'st to be with us, of fame can'st thou fail?

Instructor of Tories, see, all of their leaders That History remembers, from us wisdom stole; Of the People's deep utterance they all were wise heeders, So Canning, Peel, Gladstone, Fame writes on her roll; Don't be of the noodles; leave Sibthorpe and Eldon And such to be scorned, if they're not yet forgot; Let Glory beneath thy St. Paul's bust write, "Well done," Not leave thee from out of our memory to rot.

Curb the high; for the millions—the people—be daring, Even though the few heap on thee slander and shame; Should that be, take their scorn as the praise thou art sharing With all who have dared for our sake to grasp fame; Be true to what's highest and noblest within thee; Not to party abase what was meant for mankind; Then, when Justice shall say to her side she could win thee, Thou shalt yet in our love leave a glory enshrined.

W. C. BENNETT.

The *Academy* will publish in its next two numbers a review of Lord Russell's new book, from the pen of Lord Houghton.

The last volume of Mr. Kinglake's "History of the Crimean War" is said to be having an enormous sale, the orders from abroad being almost unprecedented. It is reported that Mr. Kinglake will clear 3,000*l.* by this volume alone.

Messrs. Macmillan and Co. will publish in the course of the spring a work, under the title of "The Unseen Universe; or, Physical Speculations on Immortality." It is said to be the joint work of two well-known physicists.

A FLOATING SUIT OF CLOTHES.—The *Spectator* remarks that Captain Boynton's voyage from Wapping to Lambeth in the inflated india-rubber suit which enables him at will either to float high and dry on his back and steer and propel himself feet forwards with his sail and paddle, or to tread the water while he eats his dinner, or fishes, or fires his gun, or reads a book from his little floating library, seems likely to effect a great revolution in the feelings with which men and women will embark on lakes and seas.

UNIVERSITY OF LONDON.—The following are the lists of the candidates who have passed the recent examinations:—

First LL.B. Examination.—Examination for Honours.—Jurisprudence and Roman Law.—First-class.—George Sydney Davies (exhibition), private study; Joseph Gundry Alexander, private study; Angus George Milward McIntyre, private study (the last two equal). Second-class.—Henry Bond, Trinity Hall, Cambridge, and Henry Alleyne Bovell, University College (equal). Third-class.—Clement Meacher Bailhache, private study; Herbert Bentwitch, University College; and James Morton Pask, B.A., private study (equal).

Second LL.B. Examination.—Examination for Honours.—Common Law and Equity.—First-class.—George Serrell, M.A., private study. Third-class.—George Stegmann Gibb, private study; Richard Meares Sly, B.A. Sydney, University College; and Edward Janverin Emanuel, University College and private study.

LL.D. Examination.—John Joseph Faulkner, private study, and Reginald Thomas Hall Lucas, M.A., private study.

Literature.

JOHN THE BAPTIST.*

The newly-revived Congregational lecture—the Nonconformist “Bampton,” as it might be called—will become a very valuable addition to the theological literature of this country, at least if the promise of the first two lectures of the series, that by Henry Rogers for 1873, and now this one by Dr. Reynolds for 1874, be fulfilled. It was not an easy task for anyone to undertake to follow so consummate a master of style, as well as so powerful a thinker, as the author of the “Superhuman Origin of the Bible” inferred from itself—the subject of Mr. Rogers’s lecture—but Dr. Reynolds may be congratulated on having acquitted himself in a way that has made invidious comparisons between himself and his predecessor simply impossible. The lecturer has done wisely too in the choice of his subject, for with the single exception of the somewhat common-place Bampton Lecture for 1783 by Robert Holmes, we are not aware of any other specific treatise on the mission and work of John the Baptist by an English theologian. And this is the more remarkable, not only, as Dr. Reynolds says, “considering the unique position occupied by ‘the Baptist in the history and order of Divine revelation,’” but also because the work of John overlaps, in more than one direction, the ground covered by the great controversy on the nature of Christian Baptism itself. Dr. Reynolds, indeed, has imposed upon himself singular self-restraint and moderation in touching on this debateable ground, for the only reference that we have found in these eight lectures to the bearing of John’s baptism on the question in dispute between Baptists and Pædobaptists occurs in the following allusion to the controversy between Robert Hall and Kinghorn on the “Terms of Christian communion” (the italics are our own):—“Mr. Hall is ‘abundantly justified in disputing ‘the plea ‘for primitive communion’ based on the supposed identity of the baptism of John with ‘that of Christian baptism; but it seems to me ‘that he does not see that the identity of the ‘rite in both cases leads to still broader conclusions as to the real place of the rite in the dispensation of the Spirit.’ We are not, however, sure that Dr. Reynolds has altogether done wisely in thus purposely avoiding the controversy concerning Christian Baptism, some of the data for which are to be certainly found in the baptism of John, and we venture to express the hope that when a second edition of these lectures is called for, Dr. Reynolds will complete his task by adding to the fifth lecture a more detailed account of the relation of the baptism of John to that of the Christian Church.

Two other points, and of even greater importance, seem to us to call for criticism in these lectures. In his extreme anxiety not to overlook any of the rationalistic objections that have been urged against the authenticity of the Evangelical narrative, Dr. Reynolds has been tempted to break up the continuity of his own work by more or less frequent reference to the speculations of German critics, and the result is—and this is specially true of the first two lectures—that we are continually turned off the direct line of the history to follow some side issue, the discussion of which it would have been far better to have relegated to an appendix. We confess to a somewhat similar feeling on reading the third lecture on “John the Exponent of the Old Testament Dispensation,” which occupies rather more than a hundred pages in the volume. It contains an exhaustive and masterly analysis of the various elements of Judaism that were summed up in John—the priest, the ascetic, the prophet—but there is very little about John himself in it. Indeed, it is not until we begin the fourth lecture that we feel we are at length really entering on the career of the Baptist; considerably more than one-third of the entire book having already been occupied with an examination of the preliminary questions concerning his history. Dr. Reynolds may reply, and perhaps justly, that such an examination was necessary to the completeness of his work, as well as to the full comprehension of John’s position, and that his book was intended to be critical as well as constructive; but, for all that, we fancy that readers of these lectures will be tempted to ask, as they read the earlier of them, when they are to come to the main theme itself. If a congregation be longing for the sermon, even the

most faultless “introductory service” will seem wearisome if it be too long.

But, with these exceptions—and some readers may feel they only add to the value of the book—we have nothing but the highest praise for Dr. Reynolds’ work. It combines qualities which those who know its author will not be surprised to find in it, but which are none the less rare in the writings of professed theologians and critics. There is a breadth and liberality of tone about the whole discussion, combined with a genuine reverence for the Gospel narrative, a reverence as learned as it is devout, that are refreshing in an age too accustomed to identify breadth with unbelief and faith with ignorance; whilst the literary qualities of the book, the grouping of the facts of John’s life, the imaginative power that is so essential to any historian, and that often invests an isolated occurrence with fresh meaning, and the refinement of the style in which it is written, all do deserved honour to Dr. Reynolds’ culture and power. We hope we are not influenced by what we are told is the inevitable “provincialism” of Nonconformists when we say that among the Bampton and Hulsean lectures that have come, in recent years, from the Universities of Oxford and Cambridge, there are many that would compare unfavourably with this work by a Professor in a Nonconformist College, whilst with the best of them it is worthy to hold its own place.

The fourth lecture, on John’s preaching in the wilderness, is valuable, not only as unfolding the real greatness of the Baptist’s teaching, but as suggesting its equally real inferiority to Christ’s. The following passage will give our readers a good idea of Dr. Reynolds’ vigour of style:—

“The horizon of John was not so extensive as that of Paul, yet when he summoned the Pharisee as well as the harlot, the courtly Sadducee as well as the time-serving publican, the ‘Sanhedrist’ as well as the ‘mercenary’ of Herod, and bade all alike, by repentance, to shield themselves from the storm of coming wrath, he took the highest ground as a great religious reformer. The lofty scorn with which he seemed to treat the proudest boast of Israel rivals the stern, uncompromising spirit of the prophet in almost fierce contention with hereditary privilege. ‘God is able of these stones to raise up children unto Abraham,’ to us a hard, unsympathetic way of uttering a new truth which has become a common-place of Christianity. In the very form in which the prophet delivered his destructive ‘burden,’ he made it quite clear that he was standing on the platform of the old theocracy, but the word was strong enough to shatter the whole fabric to the ground. No institution was so sacred that it could claim exemption from the testing process that was at hand; no office so high, no personage so dignified, as to escape the fiery trial. With arbitrary abruptness, with rigid, inflexible sternness, he declared that ‘axe already laid at the root of the trees.’ The fruitless lives, the barren orthodoxies, the useless sacraments and dead formularies, the insincerities and inward profligacies of men, are at once to undergo the most searching scrutiny. The day is at hand that shall ‘burn as an oven,’ and consume the chaff with quenchless fire. . . . The special answers given by John to the terrified and contrite who came to him for guidance reveal the Hebrew element of his prophecy, and show how much the demand for righteousness enters into the essential nature of a religious revival. Unless there be hunger and thirst after righteousness, the Kingdom of God will bring no blessedness.”—P. 254.

And a little further on, the contrast of this teaching with that of Christ is thus brought out,—

“John did not go beyond the current interpretation of the Old Testament, but with prophetic intensity he exhibited the practical power and legitimate fruit of repentance. He did not recommend a communistic sacrifice of personal property. He did not command the man who had only one coat to clothe the naked. He reined in the recklessness of self-abnegating love by prudential considerations. He gave his command dogmatically with no other justification than the assurance of ‘the coming wrath.’ As in the case of the Hebrew prophets, the reaction upon the almsgiver of his own self-denying gift was held fairly in sight. We see no reason to suppose that this prophetic man rose to the sublimity of our Lord’s teaching. It was left for Jesus to declare that ‘it is more blessed to give than to receive.’ Christ urged the grander lesson of unrequited charity, on the ground that His disciples were children of a Father who made His sun to shine on the evil and on the good. He counselled them to hide their charity not only from the world but from themselves. They were to love each other as He had loved them,” &c.—P. 257.

Dr. Reynolds’ fifth lecture is, in our judgment, one of the most valuable in the series. It deals with the transitional work of John as manifested in his adoption of the rite of baptism as typical of his own teaching concerning the necessity of repentance, and this leads necessarily to the reason which led our Lord to adopt and prolong the same rite in His Church. The following statement, though abundantly true, and conceived exactly in the spirit of the apostle who was thankful Christ had not sent him “to baptize, but to preach ‘the Gospel,’” will not be very palatable to the Ritualists of any Church, Episcopalian or otherwise—

“Though Christ adopted the water baptism of John, yet it must not be forgotten that it was in John’s function as a Baptist that our Lord placed him below the

least of those who had entered the Kingdom of God. It is neither to the priest nor to the ascetic, to the prophet, nor to one more than a prophet, nay, nor is it to the Baptist, as such, that entrance is granted into the Kingdom of God. The priestly functions, the ascetic habits, the prophetic order, the ceremonial and baptismal rites of Judaism, have all crept into the Church of the firstborn, have been confounded with the ‘notes’ of the true Church, and heralded as marks of the elect community; but they are not of its essence, they are neither indispensable to its progress nor essential to its vitality.”—P. 297.

And in a subsequent passage (pp. 303-399) which we are tempted to quote, but forbidden by the limits of our space, the repudiation by Christianity of all sympathy with either of the extremes that are unhappily always found in the Church, the extreme on the one hand of the sacramentarian, and on the other of the self-sufficient individualism that refuses to accept any external “aids to faith”—is well brought out.

On one point in this lecture, the confession of sin, which the submission by Christ to John’s baptism appears to have involved on the part of our Lord, it is a little difficult to discover whether Dr. Reynolds himself thinks such a confession was or was not necessarily a condition of the baptism of Jesus. Personally, of course, He had no sin to confess, but the question is whether as representing humanity Christ could have confessed sin in the same sense in which He is said to have been “made sin for ‘us.’” It is on this point, so far as his own opinion goes, Dr. Reynolds leaves us in doubt, for in one place he asks, “whether it was ‘necessary for all the conditions of baptism to ‘be demanded in every instance’”—we should have preferred saying, “in this instance”—but then he proceeds to discuss the way in which it is conceivable the sinless Christ could have confessed sin at His baptism. With that discussion, as a whole, we fully agree, only we think it would have been better had Dr. Reynolds faced the question at once, rather than first have hinted, or seemed to hint, the possibility of its not needing an answer, or have sought, as he does, a partial solution of the difficulty in the analogous submission by our Lord to the ceremonial ritual of Judaism.

The remaining lectures, the sixth, seventh, and eighth, are occupied with “The Ministry and Special Revelations of the Baptist,” “The Ministry of the Prison,” and “Results, Echoes, and Lessons of the Ministry of John the Baptist.” One passage from the sixth lecture, referring to John’s testimony to Jesus after His temptation, our readers will thank us for quoting. “Jesus has then come back from ‘the temptation of the forty days,’ and this ‘has changed John’s entire conception of ‘Messiah. There had been forty days of ‘strange doubt, and fear, and distrust for ‘John; but his questionings ‘are resolved at ‘last. The heavens have not opened again. ‘The ‘might’ is the power of the dove rather ‘than that of the eagle; of great patience, not ‘of noise, and strife, and tumult. Just as to ‘the terrible Elijah it was in the ‘still, small ‘voice,’ rather than in the earthquake, the ‘strong wind, or the fire from heaven, that ‘Jehovah had revealed Himself, so a voice ‘within the second Elijah had said, The Lion of ‘the tribe of Judah has prevailed to unroll ‘the closed book, and to loose its seals,—he ‘turned to me and behold a Lamb.”

In the seventh lecture, referring to the rumours that were current concerning the Baptist having been raised from the dead, Dr. Reynolds makes the following remarks, and they bear with considerable force on the mythical theory of the resurrection of Christ:—

“Here there was prevailing the kind of remark and eager expectation out of which it was not unlikely that a mythical report of the resurrection of John might arise. . . . The myth did not flourish, although there were strong inducements in the hearts of John’s eager partisans to believe in his continued ministry, and to welcome such a vindication of his preternatural vision. . . . But the existence of this rumour, the undoubted sublimity of his position, and the perpetuation of his personal influence, did not avail to create a mythical legend of his resurrection, nor did it expand itself into evidential details. Even the rumour vanished. History tells us that he died a cruel death, that he fell as a martyr to truth and virtue. He was laid in his grave. After generations did him reverence, but their subjective consciousness did not call him from his eternal repose, or see him seated in a human body at the right hand of power. Here we have a striking note of divergence from the career of the Lord and Head of the Christian Church to which modern criticism might, with advantage, take heed.”—Page 417.

The same reasoning applies with equal force, *mutatis mutandis*, to the difference of effect the death of John and the death of Christ had on the disciples of each. In the case of John, as Dr. Reynolds observes in his first lecture, it “contributed in no way to his life work, while the ‘death of Christ was the corner-stone of Christianity, apart from which the whole subsequent history of the Gospel and of the Church ‘would have been impossible.” (P. 18)

The concluding lessons Dr. Reynolds draws

* *John the Baptist.* The Congregational Union Lecture for 1874. By HENRY ROBERT REYNOLDS, D.D. (London: Hodder and Stoughton.)

from the ministry of the Baptist are full of mature and suggestive wisdom, but we must refer our readers to the book itself as not only one of the most valuable contributions of modern years to the literature of the Bible, but as containing also principles which touch, on every side, some of the deepest controversies in Christendom at the present day. Our only regret is that the price at which these lectures are published will, we fear, put them out of the reach of many for whom they are specially adapted. It would be no little boon to the poorer ministers of the Congregational Churches if some of their wealthier members would present every minister with a copy of each "Congregational Lecture" as it issues from the press.

SASKATCHEWAN AND THE ROCKY MOUNTAINS.*

Though some of the freshness that might have accrued to Lord Southesk's journals through earlier publication has unluckily been lost, yet there is much that is instructive and interesting in this beautiful volume. Some of the ground has since been trodden by others, who have not been so reluctant as his lordship to enlighten the public on their experiences in a region which combines wildness with luxuriance and sterility in sufficiently exciting proportions. To his lordship, however, belongs the credit of having been the first to explore a considerable district running from Mount Murchison, beyond the Columbia River, almost up to the Athabasca—this space comprehending some of the most marked and interesting features in the region. It says much for Lord Southesk's boldness and love of adventure that a journey taken mainly in search of health was transformed into an exploring enterprise, whereby some new facts were added to geography and natural history. After a peep at Niagara Falls—which were found to be somewhat disappointing, perhaps mainly through the vulgarising accessories—his lordship made his way to Crow-Wing, and after that on to Fort Garry, in company with Sir George Simpson, introducing us to the ground which Captain Butler in his "Great Lone Land" has made so familiar to us. Having, at Crow-Wing, engaged one Mackay, a Red River man of Indian blood by the mother's side, who proved a great acquisition, a whole staff was enlisted at Fort Garry, and supplies liberally taken in hand:—

"We were provided with more than every requisite for the plains, besides extra supplies to furnish the customary presents to any Indian parties we might chance to meet. There was one deficiency, according to some people's notions: I took no wine or spirits with me, nor allowed any to be taken, except a few bottles of rum. But little use was made even of this, and I afterwards left the greater part of it at Fort Carlton. What troubles and difficulties this saved me from I can only guess—from a great many, no doubt. We ought, however, to have had a small store of brandy for medicinal purposes. Indeed, I rather felt the want of stimulants when in the mountains."

The journey from Fort Garry to Fort Ellice had little of a special character in it, save that Lord Southesk was made heartily wearied by the half-castes with their filth and wastefulness; but hardly was Fort Ellice passed on the way to Qu'Appelle Fort, when some interest arose from contact with the pure Indians—Crees and Ojibways especially:—

"Nothing could exceed the politeness of these Indians, as they seated themselves quietly round the room and smoked their pipes with gentleman-like deliberation—though with more than common enjoyment, for they had been weeks without the comfort of tobacco, owing to the total failure of the stores at the fort. There was plenty of conversation as well as smoking. My rifle took their fancy exceedingly; they seemed never tired of looking at it, passing it from hand to hand with many admiring speeches."

The next stage brought the party to the Indian Elbow, and by this time the sandflies and mosquitoes began to torment them. Here sabres and buffaloes became plentiful, and some good sport was had. Reaching Cherry Bush, prospects became yet better, herds of buffaloes covering a whole plain, but lurking grisly-bears also began to put in an appearance:—

"The buffaloes were trooping all over the plains, not in dense enormous herds, but broken into innumerable small, straggling bands. I was more than ever struck with the likeness of the old bulls to lions, as we saw them standing apart on the low ridges and sandy knolls, eyeing us from afar with an air of savage watchfulness—each neck crested with a luxuriant mane, swelled into great largeness by the bump behind it, each short, tufted tail held straight out from the body in bold and lion-like defiance."

So by Forts Carlton and Edmonton and St. Ann, the party pursues its way, on to the

Rocky Mountains, of which this is one of many admirable word-pictures:—

"The clouds blew off, and the day became sunny and very pleasant. I rode forward as usual with old Antoine, and presently, arriving at the brow of a hill that overhangs the Embarras, a glorious sight opened upon my view—the Rocky Mountain range, stretching along the horizon as far as the eye could reach. Below us rolled the river among dark pines; hills, also covered with pines—some black and scorched with fire, some green and flourishing—filled the prospect for many miles; then came flat, bare eminences, the footstools of the loftier range, and then arose the mountains themselves, rugged in form, peaked and tabled, and scored with gashes—not magnified hills, but rocks in very archetypal. Too remote to display any smaller modulations, they rose flat against the blue sky, themselves all steeped in a soft, mellow gray from summit to base; but in certain ravines, and on some of the shoulders of the greater peaks, spots and masses of snow glittered in the sun, or looked cold as death where no rays were able to reach them."

The general belief on the part of the Indians in the white man's healing power here led to an incident. The baby of the Iroquois who was with them, got a chill and took fever, and the earl was asked to give it medicine:—

"I began to consider how one might best help nature, while soothing the parents by some show of active measures. I dared not give medicine, knowing that pills and powders fit for men might kill a ten-month baby—fearing besides, lest if the child died I should be held by these untaught people the cause of its death, according to a prevalent Indian fancy. After a moment's thought I put on an air of decision, and desired that the fire should be made as large as possible, and the poor naked child very closely wrapt up in several shawls and blankets. These orders were obeyed with some signs of reviving cheerfulness, and Mackay presently returned from our camp bringing a pot of weak tea, which I had sent him to get ready."

"I then directed the mother to hold her baby close to the fire, and pour the tea down its throat, as much as it could be made to swallow. With perfect confidence in my skill, she took a spoon and began the feeding process, which so greatly disgusted the child, that it struggled and screamed and rejected the tea, till between its own efforts and the heat of the blazing logs, a little moisture began to appear. Telling them to keep the body warm, as they valued its life, I left them and returned to the tent, and next morning I had the happiness of hearing that the treatment had been a complete success."

We are now fairly into the region which Lord Southesk first explored, and to many of the most prominent points in which he gave names—Mount Lindsay, Southesk's Cairn, Mount Dalhousie, and so on. He says:—

"There seem to be no Indian names in this country for even the most remarkable of its features. This is the less surprising, as the whole district is only inhabited by a few families of wandering hunters, and they are rapidly decreasing in number. The mountains seem to be mostly similar in composition to the rock formations near Edinburgh; precipitous walls and rocky summits, resembling those of the Salisbury Crags and Arthur's Seat, being common, while occasionally there are lighter-coloured and lower masses, independent of the others though connected with them, which much remind one of the Bass Rock. The general colouring of the subordinate hills is much the same as in the Highlands of Scotland; for, although the beautiful heather is not found here, there are grasses and small-leaved plants, which impart a subdued richness like that which the heather preserves after its purple bloom is past. The streams, however, are more lovely than many of the Scottish rivulets, for they are clear, instead of running dark with the black stain of peat-moss."

This is an incident of a different kind:—

"Cardinal, while out shooting alone, killed a skunk, and brought it into camp that evening. I afterwards saw it roasting whole over the Iroquois' fire, looking awfully hideous, robbed of its skin and ears, and shorn of its bushy tail which in life had added something to its beauty. . . . As a matter of curiosity, I had a hind leg of the skunk for breakfast. It tasted like sucking-pig, very white, soft, and fat."

Medicine Tent River was thoroughly explored, at some risk too, since the earl on one occasion parted from his companions and was nearly lost. He says:—

"I have gained little by my hard climb, except making out perfectly the run of the valleys in which we are. There are two main valleys—that which we left on the 6th and that in which is our present camp; the former running N.W., the other S.E.; the Medicine Tent River, an Athabasca head water, running down the first; the North River, a Saskatchewan head water, going down the second; the hill on which we placed the monument (Southesk's Cairn) standing exactly at the central point where the two descents divide."

Between Khoetan Plain and old Bow Fort various adventures were met with in the attempt to shoot some white goats, which are so difficult of access as to have been called by his lordship "enchanted beasts":—

"These animals belong to the goat tribe, and are true goats in appearance. They are rather smaller than the grey sheep and much shorter in the legs and larger in the feet. Their horns are straight, hard and pointed, of a shining black and about six inches long, resembling those of the chamois, only not hooked at the end. Their hair is long and white and very soft; they have beards like common goats, and the foals have a strong musky smell. It is generally said that they are not good to eat; but we carried parts of them home, and I could perceive little difference in taste from the sheep."

Here provisions ran short, and the party had to be put on an allowance. The rugged passes,

too, had tried the horses, three having been lost, and the rest reduced to skeletons; so that there were rejoicings when old Bow Fort was reached.

"On the 1st of September I entered the mountains with joy, on the 1st of October I leave them with greater joy. . . . Words cannot describe the desolation of the cold grey dawn in these rock-bound valleys, when heavy frost grapples the whole face of the earth, and nothing stirs with a full and energetic vitality except invisible creeping chills. The very mass and vastness of the mountains depress and daunt the soul; scarcely can you look up at the blue sky without some portentous object sternly frowning down your gaze. You feel yourself imprisoned under some mighty ogre's sway; the unassailable, prodigious potencies that beset you all around crush out your courage, 'o'ererow your spirit' quite."

Space will not allow us to follow, as we should have liked, the return journey—with its dangers from wolverines—in the course of which, too, Lord Southesk took opportunity to show his humanity towards various Indian tribes. His benevolence is as noticeable as his boldness; and his curiosity, which leads him to observe and carefully contrast the characteristics of the Indian races, is never dissociated from practical sympathy, which can find excuse for them where other travellers have failed to find it. This is the way in which he writes of one habit of the Blackfeet:—

"The Blackfeet are a livelier race than the Crees. The latter are quarrelsome when in liquor, while the former show their jollity by dancing, singing, and laughing, and kissing and hugging one another with all sorts of absurd antics. Though so fond of rum, the Blackfeet are not habitual drunkards. They get completely drunk once or twice a year, but at other times take nothing stronger than the coffee which the American Government sends them as part of the annual subsidy—for a great part of their territory lies south of the British frontier. They consider—and not without some reason—that their periodical excesses are good for them, curing the biliousness caused by their mode of living."

And what imparts a very peculiar interest to this book—touching it with the light of culture and refinement—is the surprising manner in which, amid the distractions of camp-life and ceaseless movement and adventure, his lordship managed to carry on a course of systematic study of Shakespeare, setting down carefully the results, which we have here at length in an appendix. Though in one or two points we do not agree with his lordship, yet there can be no doubt of the shrewdness, originality, and subtlety of many of his observations on the plays, especially on *Hamlet* and *Macbeth*. He furnishes in this way a pretty conclusive proof of the truth of his own remark: "I believe in intellectual reading, in moderation, to be a rest for the body after hard labour; it seems to act as a counter-irritant, drawing off fatigue from the muscles to the brain."

A word must be said regarding the excellence of the illustrations, and the taste and care with which the book has been got up. Seldom have we seen finer work in wood than the full pages in this volume, and some of the smaller ones also are very clear and effective.

MR. PENNINGTON'S "ERASMUS."

The value of some men's labours is too often not recognised until long after their death, but of Erasmus it may be said that while his fame during his life was pre-eminent, it has since suffered no deterioration. Nay, we appreciate him now for the very qualities and the very work for which he was appreciated by his contemporaries. He is to us, at the distance of more than three hundred years, just what he was to them. We are lost in admiration of his extensive scholarship; of his marvellous literary labours; of his early moral courage; of his humour, and his satire. We see, as was seen in his own time, how he prepared the way for the Reformation; we lament, as the Reformers lamented, that he went no further. And it is now as it was then, with regard to his memory. Bitterly as he was assailed by the zealous leaders of the Reformation, it was the Protestants of Basle who gathered round his death-bed, and who followed him to the grave; and it is by Protestants only that his works have been preserved and his life made known. Notwithstanding the manner in which he halted in the Church of Rome, the instinct of Romanism has been averse to cherishing his memory.

Three or four "Lives" of Erasmus have been written, and his character has been the subject of many literary sketches. Mr. Pennington's Memoir is issued at some disadvantage from its being published almost immediately after that of Mr. Drummond—of whose intentions, of course, our author was unconscious while he was engaged in his own labours. But Mr. Pennington's volume has a value of its own. It brings out into strong relief the religious

* *The Life and Character of Erasmus.* By the Rev. ARTHUR ROBERT PENNINGTON, M.A., Rector of Utterby. (London: Seeley, Jackson, and Halliday.)

* *Saskatchewan and the Rocky Mountains.* A Diary and Narrative of Travel, Sport, and Adventure, during a Journey through the Hudson's Bay Territories in 1859 and 1860. By the Earl of Southesk, K.T., F.R.G.S., with maps and illustrations. (Edinburgh: Edmonston and Douglas.)

aspects of the character of Erasmus; it is as little as possible of a partisan character; and, while it faithfully exhibits, and sometimes in minute detail, the nature of the labours of Erasmus, it is a thoroughly popular and readable book. No other biography, for general reading, supplies exactly the place which it supplies.

It is not our purpose, nor have we space, to recount the life or give a description of the writings of Erasmus. It is, however, worthy of notice how the circumstances of his early history conduced to qualify him, in some respects, for his future work. The offspring of the illegitimate passion of a man who was cozened into a monastic life before his son's birth, the position of his father as a beneficed monk both enabled and inclined him to give to the son whom he had wronged a good scholastic education. The son, too, by similar wiles, was persuaded to take the vows of a monk—of which he afterwards bitterly and angrily repented. As he says, in after life, of those who plotted in this pious work, "They carried on their designs against him with as much care, zeal, and vigilance as if their object had been to take an opulent city. Of so much importance it seemed to these men, who were worse than Pharisees, to bury one trembling and living youth. He was, in genius, learning, and eloquence, beyond his age. They hoped, therefore, that he would be a great ornament to their fraternity." They enticed, they threatened, "they exerted every effort to prevent that unhappy fish from escaping the net." They succeeded; but their victim lived, not to be the ornament of their miserable and immoral fraternity, but to be their greatest scourge. Thus, to two acts of profound immorality and injustice, the world owes the life, character, and labours of Erasmus.

Mr. Pennington traces very carefully the personal history and the numerous publications of the subject of his biography, and is very conscientious in his quotations—taking them direct from the original works and translating them himself. On the whole, the early life of this great scholar, notwithstanding his enthusiasm for study, must have been a miserable one; he was dependent upon the bounty of friends for a living, was miserably lodged, and often in great distress, and half-starved. If Lord Mountjoy had not been one of his pupils in Paris, he might have come to a premature and melancholy end. It was Mountjoy who invited him to England and gave him a small pension. In this country he made numerous friendships, and, above all, perfected himself in Greek at Oxford and Cambridge. Here, too, he met with Dean Colet, whose religious influence over him seems to have been very considerable, and here he made friends of Sir Thomas More, of Henry VIII., and of Cardinal Wolsey. He was happy in this country, if he was happy anywhere, and would have remained here for the greater part of his life but for this melancholy fact—he could not get a sufficient income. He says himself, upon this point, that the expectations held out to him were not realised. Those expectations consisted of presents and pensions. He had many of them, which he gratefully acknowledges, but not enough, and he went his way. But Erasmus was neither covetous nor mercenary. He had, he considered, work to do, and he could not do it without money. Money he must get or the work would not be done; and accordingly, and very reasonably, he shaped his life, to a great extent, in order to get it. In a despondent and struggling state, after this, we get a slight glimpse of the man. He was working for money; when he could get it, he intended to purchase "first Greek authors, next clothes." Erasmus wanting clothes! But how soon, in spite of all the difficulties that clogged him, he leaped to European fame! This was achieved by the publication of the "Adages," which first consisted of 800 proverbs, subsequently extended to more than 4,000. As Mr. Pennington says, "We stand amazed when we contemplate that ardour in the pursuit of 'learning.'" Here his rare humour first exhibited itself by his tacking modern instances to "old saws." Scarcely any book, excepting perhaps the "Colloquies," tempts one to such frequent quotation as this book. Much has been made of the want of moral courage shown by Erasmus in the latter part of his life, yet who but he would have had the courage to attack popes, cardinals, and monks as he attacked them?

"If you look, for instance, at the mitres of some of our bishops, glittering with gold and with gems, their jewelled pastoral staff, and all their mystic panoply, you would expect to find them more than men; but if you open the Silenus, you will find within only a soldier, a trader, or a tyrant. Take again the case of those whom you may meet with everywhere. If you look at their shaggy beard, their pale face, their cowl, their bent heads, their girdle, their sour looks, you would say

that they were remarkable for their piety; but if you look inside the Silenus, you will find only rogues, gluttons, impostors, debauchees, robbers, and tyrants."

A similar mistake is made as to names. "We call," he says, "priests, bishops, and popes the Church, although they are only ministers of the Church; for the Church is the whole Christian people. And of the Church we say that she appears in honour and splendour, not when piety is increased and vice is diminished, when good morals are prevalent and true doctrine flourishes, but when the altars are embellished with gold and jewels; or rather when, religion being totally neglected, the prelates rival temporal lords in lands, domestics, in luxury, in mules, in horses, in houses, or rather in palaces, in everything that makes a show and a noise. This is thought so just a manner of thinking and speaking, that even in papal bulls these encomiums may be found: 'Forasmuch as Cardinal A., by his sumptuous equipage, and numerous train of horses and domestics, does singular honour to the Church of Christ, we think it right to add to his preferments another bishopric.'"

How he followed this work up, improving it with every edition, we all know. Next came, with a heavier blow at the whole ecclesiastical system, the "Enchiridion," which had, we suppose, an unprecedented circulation, for it was bought and read more widely, three hundred years ago, than Mr. Gladstone's recent pamphlet has lately been bought and read. Mr. Pennington says:—

"An examination of this celebrated work will enable us to see clearly the position which Erasmus occupied from the very first with reference to the great questions which were shortly to agitate Christendom. We shall thus discover hereafter that he never swerved from the opinions expressed on points of doctrine at the beginning of his memorable career. We can easily see how this work must have aided the Reformation." To this point we shall return in a future chapter. Meanwhile we may observe, that very little importance is attached in it to the distinctive views of Romanists. He condemned the folly of those who hoped by pilgrimages, or by parchments sealed with wax, or by a small sum of money, to be purified from their guilt; he insists on the worthlessness of all outward observances, and acts of piety and charity, when the heart and life are unholy; he reminds the Romanists of his day that they must not consider how many psalms they murmur, nor think that much speaking is a merit in prayer; and that it is not the prayer uttered with the lips, but the ardent one from the heart, which reaches the ears of God."

We do not altogether agree in what follows from Mr. Pennington, who, some will consider, looks at Erasmus from a somewhat too exclusively Evangelical point of view. The fact is, Erasmus was not an Evangelical, and he was not a Protestant; but notwithstanding, he did more service to Evangelical truth and to Protestantism than a good many of Luther's most conspicuous followers. For Luther had not all the light even of his own time, and might have borrowed some from Erasmus.

"No moral courage"? Then how the "Praise of Folly"? Here, again, the temptation is to quote, and Mr. Pennington's book, would have been better if he had not resisted this temptation so often. He says, however:—

"This work is one of the most remarkable satires the world has ever seen. It is full of wit, and embodies his views of men and manners, formed not only in the course of his travels, but during his residence in Italy. As it was the rule of his life never to lose any time, and as he would not, as he says in the introduction, give his mind to abstruse meditations while he was riding across the country on horseback, he employed himself in meditating this work, and wrote down his thoughts at the inn at the end of the day's journey. The Greek title was derived from the name of his friend More, to whom he dedicated it. He called it so, not because he was that which this word expresses, for he was, in the judgment of all men, as far removed from it as possible, but because he was fond of a joke, and took delight in any production which was seasoned with real wit."

Everyone who has once read it would like to re-read this book. How the remembrance of the first taste returns as we read:—

"Can anything exceed the folly of those who, after the daily recitation of the well-known seven verses of the sacred psalms, hope to rise to the summit of human felicity? Those magic verses, I mean, which a certain facetious demon, more shallow than crafty, skillfully surprised by St. Bernard, is believed to have taught him? Several of these fooleries, which are so absurd that I am almost ashamed to refer to them, yet are practised and admired not only by the common people, but also by professors of religion. Similar to this is the folly which leads every country to claim its particular guardian saint, and to assign certain offices, certain modes of worship, to every one of them, so that one gives relief to the toothache, another assists in childbirth, another restores stolen property, another aids in shipwreck, another guards the flock. But it would be tedious to go through the offices of all of them. Some there are who have prayers addressed to them on all occasions, especially the Virgin Mary, to whom the common people attribute more power than they do to her Son. Now from these saints what, I say, do men ask, excepting those things which relate to folly?"

The scorn of popes, cardinals, and priests, expressed in this book is simply astounding. The only wonder is that Erasmus preserved his life, and was not afterwards burned with some of his books. The fact is, however, that everybody was afraid of him. Popes, cardinals, princes, philosophers, complimented him, sent him handsome presents, offered him offices, pensioned him. He accepted not all that was offered, but enough to enable him to pursue

his studies, and bring out his books—everything being subordinate to that sole object of his life.

We cannot here enter into a discussion of the conduct of Erasmus with respect to the Reformation. Mr. Pennington goes very fully into it, and with great candour, making due allowances and fairly stating difficulties. The plain fact is that whatever might have been the case in his early days, Erasmus had not the stuff of a martyr in him. He says so himself—says he had not the courage to defend an unjust lawsuit, and that he couldn't sacrifice himself even for the truth. What he could do without such self-sacrifice he did. He laboured abundantly for twenty years in constant physical agony, bringing out the great New Testament, the Fathers, the Classics, and pamphlets without number. The result of his life work was the distinct moral and intellectual elevation of the European world. Different men have different work; what it was given to him to do, with such strength as he had, he did faithfully. And for the rest, when we read this in the "Letter on Matrimony" written in his old age, to Catherine of Arragon, may we not be charitable:—

"Whoever truly loves God fixes the anchor of his hope, not in the barren sands of a transitory world, but on Christ Jesus our Lord, that solid rock which can be shaken by no billows. He is the Spouse of pious souls, in that degree common to all, that no husband is more the peculiar property of his wife, than He belongs to, and is present with, all His followers. He who rests with full confidence on His bosom, and casts all His care on that God who continually watches over him, is calm and happy in the midst of worldly commotions. The soul which has given up itself altogether to this Bridegroom, rejoices not less in adversity than in prosperity. . . . Christ is often kinder to us when He visits us with afflictions than when He soothes us with soft delights. Prosperity is more pleasant to a man, but very often adversity is more profitable to him. There is no way to heavenly glory but through the cross. This path is common to all; whether, as Horace says, 'we are kings or poor husbandmen.' O illustrious Queen, and singular example of piety, may the Lord Jesus, the fountain of all happiness, breathe through your soul a holy calm, a pure and lasting joy!"

Blessings, like curses, no doubt, return; but it is questionable whether Erasmus lived a commonly happy life, excepting when he forgot himself in his books. There is a passage in one of his works, not referred to by Mr. Pennington, in which something like horror is expressed by him at the idea of living his life over again. But he died happily, was buried with the highest honour, and his memory and his services will last while Time itself shall last. We thank Mr. Pennington for so pleasantly bringing them before us.

Miscellaneous.

FROM THE PULPIT TO THE BAR.—The *Bath Express* says:—"The late pastor of Argyll Chapel (Independent), the Rev. William H. Dyer, has recovered from the serious illness which occasioned his resignation of the pastorate. He has now retired altogether from the stated ministry, and his name appeared last week among those who had been awarded certificates by the Council of Legal Education, as having satisfactorily passed a public examination as 'William Henry Dyer, of Lincoln's Inn.'"

THE MARVELS OF REPORTING.—As the vast crowd left Bingley Hall on Monday night week, they were able to purchase special editions of the *Birmingham Morning News* containing a verbatim report of the speech they had a quarter of an hour before been listening to. Mr. Bright's speech was telegraphed by fifty or sixty wires all over the world as he spoke. It was published in London by the *Hour* on the same night, and at eleven o'clock all the West-end clubs were supplied with it, and copies were being hawked about the streets.

THE LATE CANON KINGSLEY.—The remains of this lamented clergyman, who was Rector of Eversley and Canon of Westminster, were on Thursday interred in the parish churchyard of the village which had been the scene of his labours for the past thirty-one years. There was a large concourse of mourners and spectators. Dean Stanley read the opening service. Besides the relatives and friends of the deceased and a large number of clergy, there were present, Mr. Macmillan, Sir Charles Russell, Professor Max Muller, the Deans of St. Paul's and Chester, and Colonel the Hon. A. Fitzmaurice, representing the Prince of Wales. At the grave Dean Stanley read the whole of the service, evidently deeply affected. The Bishop of Winchester gave the benediction. On Sunday afternoon, the Dean of Westminster preached in memory of the deceased Canon of Westminster, to a congregation which filled every available part of the abbey. Hundreds of persons were turned away from the doors. Dean Stanley took for his text the words, "Watch ye, stand fast in the faith; quit you like men, be strong" (1 Cor. xvi. 13).

MR. GLADSTONE'S NEW ESTATE.—According to the Hawarden correspondent of the *Wrexham Guardian*, whatever exercise Mr. Gladstone takes is generally confined to within his own grounds surrounding the castle—although the estate of

which he has recently become possessed enables him to drive some dozen miles over his own property in Flintshire. There are half-a-dozen collieries on the estate, each being profitably worked; and during the past fortnight, at one which is known as the "Premier" colliery some 1,400 tons in excess of the usual quantity of coal have been raised and sent off. The average output from this pit is about 350 tons per day. The other collieries are named "Little Mountain," "Pentrobin," "Cheapside," &c., and their successful working has been a great benefit to the neighbourhood, and a source of considerable profit to the adventurers and owners of the land. It is stated at Hawarden that the estate recently left to Mr. Gladstone is worth about 15,000*l.* per annum, and that the hon. gentleman and his agent are likely to enter into arrangements by which it is expected that from 3,000*l.* to 4,000*l.* will be added to its annual value. One of the many rumours about Mr. Gladstone is that he is writing a work on marriage viewed from its ecclesiastical side.

ELLINGTON ENGLISH PRESBYTERIAN CHURCH.—The annual meeting of this congregation was held on Wednesday evening—the pastor, the Rev. J. Thos. Davidson, presiding. Tea having been provided in the schoolroom, the public meeting was held in the church. The chairman, in reviewing the history of the congregation for the past year, stated that it had been to them, as a Christian church, a year of peculiar trial and bereavement. Mr. Watson, treasurer, gave in the report of the Congregational fund, which amounted to 830*l.*, being 40*l.* in excess of the previous year. The contribution for benevolent and missionary purposes amounted to 774*l.*, giving a total as the ordinary revenue for the year of 1,642*l.* Mr. Watson stated that almost every sitting in the church was let, and that the finances were in a prosperous and healthy condition. Mr. Laird, in speaking of the Sunday afternoon and evening services at the Agricultural Hall, mentioned that they are growing in popularity, and that there is no reason to doubt that the attendance of non-church-going people on the Sunday evenings will soon be equal to the accommodation of the building. Various interesting reports were given, all of which are in an active and energetic condition, and speak well for the spiritual life of this vigorous and well-organised congregation.

DEATH OF MR. JOHN ASHWORTH, OF ROCHDALE.—Mr. John Ashworth, of Rochdale, author of "Strange Tales," died on Monday week, after a lingering illness, at his residence, Broadfield, in his sixty-second year. Mr. Ashworth was born at Cudgate, a village about two miles from Rochdale. His father was a woollen weaver, to which trade deceased was apprenticed. Disliking this occupation, deceased was sent to serve an apprenticeship to the trade of a painter, and by patient application he gradually rose to the position of an employer, opening an establishment in Packer-street, Rochdale. As a boy he was accustomed to attend a Sunday-school, and rising from scholar to teacher, and from that to superintendent, he at last became a local preacher. In 1851, when Mr. Ashworth was on a visit to London, he inspected a house for the destitute, and came to a determination that on his return to Rochdale such a place should be commenced. In 1858 he established a chapel for the destitute, and issued yearly reports, and from the facts he gleaned he compiled a number of stories, entitled "Strange Tales," which have had a worldwide circulation, and have been translated into many languages. In January, 1868, he visited Palestine, and returned in the following April, when he wrote "Walks in Canaan" and "Back from Canaan." In 1873 he visited North America, where he spent two months. In June last his health began to fail, and in August he spent a few weeks at Matlock, but experienced no improvement. By the advice of his medical attendant he consulted Dr. Pavey, of London, who informed him that he had symptoms of cancer in the stomach. On his return to Rochdale his symptoms increased, and he at length became unable to partake of solid food, and for several months has subsisted solely on eggs and milk. His once powerfully-built frame by degrees wasted away, and he subsisted many days entirely without food. His loss amongst the poorer class will be almost irreparable. It was his intention to have written an account of his visit to America, but his health failed so that he could neither write or dictate at any length. During his illness the Right Hon. John Bright and the Rev. Dr. Molesworth were amongst his visitors. On Saturday his remains were interred in the Rochdale Cemetery, in the presence of a large concourse of persons. Mr. Bright was present.

Gleanings.

What becomes of a man's word when he won't keep it, and no one else will take it?

A Liverpool paper is indignant at a contemporary for writing that "Liverpool is the chief coffee-pot of the country." Investigation proves that "cotton port" was meant.

The earth's distance from the sun is said to be diminishing by about eight miles per century, the maximum effect of which cannot reduce the earth's distance by one-thousandth part in a million years.

"What sustained our sires during their struggle for liberty?" was what a pedagogue asked a boy, and was astonished when the boy said, "Their legs, sir."

The medical officer of health for the Bury District, speaking of the enormously high death-rate among infants, says that mothers, being employed in fac-

tories, frequently keep the children in a state of narcotism from morning to night.

A gentleman asked an Irishman to do him a small service, on the completion of which he rewarded Pat very liberally. Pat immediately addressed him thus:—"Arrah! by the powers, I have a good mind to hire you for my master."

The following curious advertisement appeared in Saturday's *Liverpool News*:—"If the lady who struck a gentleman on the head with her umbrella for tearing her dress in Bold-street, on Wednesday last, will send her address to A. L., Post-office, Carlisle, she will hear something that will surprise her!"

UMBRELLAS.—A philosophic writer says:—"How few people really understand the art of carrying an umbrella." We can't agree with him. We have lost several, and there must be somebody who understands the art of carrying them off.—*American Paper.*

DISRAELI AND HARCOURT.—A London correspondent says the following story is going the round of the clubs:—"Mr. Disraeli, when he came back to town, had a conversation with a prominent Liberal about the Liberal leadership. The claims of the probable men—excepting Sir William Harcourt—were criticised by Mr. Disraeli, who was asked, 'What of Sir William?' 'Oh,' said the Premier, 'it is settled that he is to succeed me.'"

HIS BEST CHANCE.—An elderly gentleman, returning home on Sunday from church, began to extol the merits of the sermon to his son. The following short dialogue tells the story:—"I have heard, Frank," said the old gentleman, "one of the most delightful sermons ever delivered before a Christian society. It carried me to the gates of heaven." "Well, I think," replied Frank, "you'd better have dodged in, for you will never have such another chance."

A DELICACY.—The *Rochester* (New York) *Express* states that a scientific gentleman in that city received recently from the South a nine-year-old rattlesnake between 4ft. and 5ft. in length, and about as thick as the largest part of a man's arm. The gentleman has now had the snake killed, skinned, and cooked, and served at a dinner-party which included several ladies. The taste was pronounced very much like that of the eel.

GETTING A HOLIDAY.—A curate of Lower Brittany, at the conclusion of his sermon one Palm Sunday, said to his flock, "My brethren, I give you notice that, to avoid confusion, I shall confess the liars on Monday, the covetous on Tuesday, the slanderers on Wednesday, the thieves on Thursday, the libertines on Friday, and the bad women on Saturday." It may be supposed that no one went, and the curate had a holiday.

THE LATEST FEAT OF THE ELECTRIC TELEGRAPH.—A gentleman at the Western Union Telegraph Office, at 145, Broadway, New York, was sitting in the cable room when a telegram from Philadelphia, destined for Paris, came over the wires. This message, like all others for France, was to go over the cable *via* Duxbury, Mass. The operator called Duxbury a few times, and then said, "That fellow is asleep, evidently, but the cable men are always awake—I'll have to get one of them to go in and wake him up." So he stepped to another desk, called Plaister Cove, in Newfoundland, and sent the following message: "To cable operator, Duxbury—Please go in and wake my own true love." This message Plaister Cove hastened to send across the ocean to Valentia, Ireland, who in turn, rushed to London; thence it was hurried to Paris, and still on to the European end of the French cable at St. Pierre; the operator there flashed it back to Duxbury. It less than two minutes by the clock the message had accomplished its journey of eight thousand miles by land and sea, as was evidenced by the clicking of the instrument on the Duxbury desk which ticked out, "That is a nice way to do; go ahead.—Your own true love."—*American Paper.*

A SUGGESTIVE LEGEND.—There is a suggestive moral in the following Grecian legend:—When Bacchus was a boy he journeyed through Hellas to go to Naxia, and as the way was very long he grew very tired, and sat down upon a stone to rest. As he sat there, with his eyes upon the ground, he saw a little plant spring up between his feet, and was so much pleased with it that he determined to take it with him and plant it in Naxia. He took it up and carried it away with him; but, as the sun was very hot, he feared it might wither before he reached his destination. He found a bird's skeleton, into which he thrust it, and went on. But in his hand the plant sprouted so fast that it started out of the bones above and below. This gave him fresh fear of its withering, and he cast about for a remedy. He found a lion's bone, which was thicker than the bird's skeleton, and he stuck the skeleton with the plant in it into the bone of the lion. Ere long, however, the plant grew out of the lion's bone likewise. Then he found the bone of an ass, larger still than that of the lion, so he put it into the ass's bone; and thus he made his way to Naxia. When about to set the plant, he found that the roots had entwined themselves around the bird's skeleton and the lion's bone and the ass's bone; and as he could not take it out without damaging the roots, he planted it as it was, and it came up speedily, and bore, to his great joy, the most delicious grapes, from which he made the first wine, and gave it to men to drink. But behold a miracle! When men first drank of it they sang like birds; next, after drinking a little more, they became vigorous and gallant like lions; but when they drank more still they began to behave like asses.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

GOWARD.—January 27, at Market Harborough, the wife of T. G. Goward, of a son.

MARRIAGES.

JOSCELYNE—BYATT.—January 21, at Head-gate Chapel, Colchester, Mr. Edward Joscelyne, of Wymntoe, to Mary, eldest daughter of the late Mr. Henry Byatt, of Goldstick Farm, Shalford.

HUGHES—CHADWICK.—January 27, at the New Meeting House, Kidderminster, by the Rev. W. H. Fish, B.A., Charles, third son of Edward Hughes, Esq., to Sarah Ann, eldest daughter of Robert Chadwick, Esq., both of Kidderminster.

STEWART—BETTS.—January 27, at the Congregational Church, Robertson-street, Hastings, by the Rev. Halley Stewart, of Caledonian-road, London, assisted by the Rev. George Stewart, of Glasgow, brothers of the bridegroom, Ebenezer Stewart, of Branbridge, near Tonbridge, fourth son of the late Rev. Alexander Stewart, to Mary Ann Betts, of Brooklyn-villa, St. Leonard's-on-Sea, only surviving daughter of the late John Fletcher Betts, Esq., of Sutton. No cards.

DEATHS.

HUTCHINGS.—January 18, at Birkley-crescent, Huddersfield, of scarlatina, after a few days' illness, Alfred Sing Hutchings, son of Mr. J. Sing Hutchings, aged four years.

HUTCHINGS.—January 23, at Birkley-crescent, Huddersfield, of scarlatina, after a few days' illness, Henry Salter Hutchings, son of Mr. J. Sing Hutchings, aged five years.

MACLEOD.—January 23, at Ben-Rhydding, William Macleod, Esq., M.D., of Ben-Rhydding, Yorkshire.

ASHWORTH.—January 26, at Broadfield, Rochdale, John Ashworth, author of "Strange Tales," &c., aged sixty-one.

HOPPUS.—January 23, at 26, Camden-street, London, N.W., the Rev. John Hoppus, LL.D., Ph.D., F.R.S., Emeritus Professor of Mental Philosophy and Logic in University College, London, aged eighty-five.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

MASACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid Soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEETHING POWDER," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 3d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk. Depot:—East Road, Hoxton, London.

VALEUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

HOLLOWAY'S PILLS.—Inflammations Controlled.—All persons should be forewarned by the present sudden atmospheric changes, that their maintenance of health depends upon rectifying disorders in, and expelling impurities from, the system without unnecessary delay. Cases of internal inflammation in the throat, lungs, liver, and bowels are perpetually happening during the winter, and loudly call for a certain curative, such as Holloway's Pills; they supersede blood-letting, mercury, antimony, and similarly-dangerous treatment. No invalid will be at a loss to treat his complaint on the surest and safest principles, who carefully reads through the printed directions folded round every box of these Pills. No danger can result from using this medicine, which may be accounted "The Antidote for inflammation."

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

Advertisements.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and Co., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, with truss legs on pinthals, full compass, 25 guineas, the cheapest, strongest, and most elegant pianette yet produced; the Library Model Harmonium, in light oak, 25 guineas; the Gothic Model Harmonium, in dark oak, with handsome antique carving, 70 guineas.

City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside.

FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and seven guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of second-hand flutes of all fingerings, at KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

BANJOES.—The New CHEAPSIDE Model is the best. Machine head, covered back, &c., 5 guineas; other models 1 to 12 guineas. The new scale for pasting on the fingerboard 6d. nett. The new Instruction Book, with full directions for learning the Banjo, and a large collection of airs, songs, &c., 6s. nett. Keith, Prowse and Co., 48, Cheapside.

MUSICAL BOXES by NICOLE, FRERES.—KEITH, PROWSE, and Co., direct importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 400 boxes, with all the recent improvements, from £4 to £150. Buyers are requested, before purchasing, to visit the new saloons, specially devoted to the sale of these fine singing instruments, which for quality have no equal.

Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.

EDUCATION.—A LADY who has spent two years in France WISHES for a RE-ENGAGEMENT as GOVERNESS. Young Pupils preferred. Thorough English, French, and Music.—Terms £50.—Address A. L. Nonconformist Office, 18, Bonverie-street.

TO GROCERS' and DRAPERS' ASSISTANTS.—WANTED, an experienced HAND, of good address and a good accountant.—Apply, stating age, salary, and reference, to Dawbarn and Sons, Wisbech.

LOST CITIES of PALESTINE. Israel's Wars and Worship, including a Description of Scripture Sites recently identified.—GEORGE ST. CLAIR'S NEW LECTURE for the PALESTINE EXPLORATION FUND. Illustrated by Sketch-Maps and Photographs. To be delivered next week at Clapham (Grafton-square), Gravesend, Maidstone, Chatham, and St. John's Wood (Greville-place). Terms, £5 5s., or a Collection for the P.E. Fund.—Apply to G. St. Clair, F.G.S., 104, Sussex-road, Seven Sisters'-road, N.

THE ORGAN in Holy Trinity Church, Hull, to be DISPOSED OF immediately, to make room for a larger instrument. Price very moderate.—Apply to Forster and Andrews, Organ Builders, Hull.

HOME and SCHOOL for the SONS of MISSIONARIES, BLACKHEATH.

The POST of HEAD MASTER of this Institution becoming VACANT at the end of the present term, the Committee are willing to receive applications for the same from gentlemen suitably qualified. It is desired that the wife of the Head Master shall be able to undertake the housekeeping of the Institution.

JOSEPH MULLENS, D.D., } Secretaries.
EDWARD B. UNDERHILL, LL.D. }

Blackheath, Feb. 1, 1875.

ORPHAN WORKING SCHOOL, MAITLAND PARK HAVERSTOCK-HILL.

Instituted May 10, 1788, for Children of both Sexes, and from any part of the Kingdom.

Under the Patronage of Her Most Gracious Majesty the QUEEN, and their Royal Highnesses the PRINCE and PRINCESS of WALES.

The 117th Annual General Court of Governors was held at the London Tavern, on Thursday, January 28th, for the Election of 25 Orphan Children out of a list of 160 Candidates.

JOHN KEMP WELCH, Esq., V.P. and Treasurer, in the Chair.

At the close of the Ballot, the following were declared 'to be SUCCESSFUL, subject to a scrutiny being demanded before the 2nd of February—

GIRLS.	
1. Carver, Mary Jane...	467
2. Hey, Kate Caroline...	443
3. Clayton, Isabella G.	422
4. Head, Louisa Maria...	396
5. Sellars, Eliza	256
6. Chawner, Alice Mary	250

BOYS.	
7. Robertson, John	641
8. Binney, Godfrey W.	614
9. Stevens, George T.	610
10. Harding, Charles	491
11. Browning, Henry	459
12. Layton, Frank	444
13. Baller, Jno.	441
14. Mitchell, Geo. Josh.	439
15. Welford, Fredk. Jno.	429
16. Mills, Thos. Walter	423
17. Winwood, William	393
18. Walsley, Edgar C.	395
19. Coulthrup, Sam. Hy.	395
20. Brown, Arnold	381
21. Patching, Jas. Hy.	385
22. Mottram, Chas.	355
23. Wheeler, Walter	340
24. Barber, Henry	337
25. Coppard, Percy G.	319

After a vote of thanks to the Chairman and to the Scrutineers, the proceedings terminated.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, E.C.
Resulting from this Election, there will be 402 Children in the Schools. The expenditure in 1874 was £10,089 17s. 11d. The permanent income, which includes annual subscriptions, only amounted to £4,698 10s. 10d. It will be seen, therefore, how much needed are further contributions.

HOLME COURT SCHOOL, ISLEWORTH, LONDON, W.

BOYS' MIDDLE-CLASS BOARDING-SCHOOL.
Thorough English, Classics, French, and German. Kind and liberal treatment, and careful individual teaching.

For prospectus, with full particulars and view of premises, address Rev. Blaise Jones, as above.

BRITISH EQUITABLE ASSURANCE COMPANY.

OFFICES:—4, QUEEN STREET PLACE, LONDON, E.C.

NINETEENTH ANNUAL REPORT.

1. The new business of the nineteenth year consists of 2,307 policies, assuring £405,630, and yielding a new Annual Premium Revenue of £12,236.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, or other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses	£33,111
26 Matured Policies and Bonuses	29,987
218 Policy Claims and Bonuses	£36,093

Surrendered Policies £2,062

4. The payments made by the Company on all terminated policies during nineteen years have been £255,924 on 1584 death and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds	£27,481
Ground Rents	27,883
Mortgages, &c.	17,837

£73,201

The average rate of interest thereon being £4 16s. 2d. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

COLLEGIATE SCHOOL, BELPER, DERBYSHIRE.

Principal—W. B. ANTHONY, A.C.P.

About One-fifth of the Pupils annually become candidates at the Cambridge Local Examination, and Twenty-six out of Twenty-eight have been successful. At the recent Examination Eight Students presented themselves in Latin, French, English, and Scripture. Four of them also took German, and Three Mathematics and Drawing. Careful training, domestic comfort, and a liberal table. Three Vacancies only. Full particulars and references on application to the Principal.

EDUCATION (superior) for YOUNG LADIES,

75 and 76, FOLKESTONE-ROAD, DOVER.
This establishment offers unusual educational advantages. Sound and comprehensive English, French, and German. Home comforts and the happiness of the pupils especially studied. Large house and gardens in a healthy and picturesque situation. Moderate terms. Governess pupil required. Address the Principal.

MERCHANTS' COLLEGE, BLACKPOOL.

2,000 sons of merchants have passed this school.

Full prospectus, I. GREGORY, F.R.G.S.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1851.

Principal—Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.
W. H. LEE, Esq., J.F., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

COMMITTEE.

Rev. Robert Bruce, M.A., J. Briggs, Esq., J.P., Wakefield.
Huddersfield.
Rev. Bryan Dale, M.A., Halifax.
George Clay, Esq., Dewsbury.
Rev. Chas. Illingworth, York.
James Dodgshun, Esq., Leeds.
Rev. J. James, F.S.S., Morley.
Esau Hanson, Esq., Halifax.
Rev. James Rae, B.A., Batley.
H. Sugden, Esq., Brighouse.
Rev. J. R. Wolstenholme, W. H. Lee, Esq., J.P., Wakefield.
M.A., Wakefield.
Joshua Taylor, Esq., Batley.
M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

FIRST TERM, 1875, began THURSDAY, January 28.

36, HILLDROP - ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

SCHOOL REOPENED ON JANUARY 18th.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, and Fellow of University College, London.

SECOND MASTER—JAMES SHAW, Esq., B.A., (London), First in the First-class in Classical Honours at both First and Second B.A. Examinations.

MATHEMATICAL MASTER—H. C. BATTERBURY, Esq., B.A., St. Peter's College, Cambridge, Wrangler and Mathematical Scholar and Prizeman of his College. Assisted by Eight other Masters.

During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16th to APRIL 15th.

EDUCATION for YOUNG LADIES, at

SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.R.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.
JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

G. EMERY, Esq., B.A.

LADY RECTO—Miss COOKE.

LENT TERM commenced THURSDAY, 21st January, 1875.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE, Chairman, HENRY ASTE, Esq.—Chief Office, 73 and 74, King William-street, E.C.

EAGLE INSURANCE COMPANY.

Established 1807. (FOR LIVES ONLY.)

79, FALM MALL, LONDON.

Premiums and Interest £450,283

Accumulated Funds £3,024,108

Also a Subscribed Capital of more than £1,500,000.

THE ANNUAL REPORT of the Company's state and progress, Prospectuses and Forms, may be had, or will be sent, post free, on application at the Office, or to any of the Company's Agents. Expenses of management considerably under 4 per cent. of the gross income.

GEORGE HUMPHREYS,

Actuary and Secretary.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

13, St. James's-square, London, S.W.

City Branch: Mansion House Buildings, E.C.

FINANCIAL RESULTS.

The Annual Income, steadily increasing, exceeds £255,000

The Assurance Fund, safely invested, is over £1,945,000

The New Policies in the last year were 510,

assuring £332,931

The New Annual Premiums were £10,781

The Bonus added to Policies in January, 1872, was £323,871

The Total Claims by Death paid amount to £3,321,127

The subsisting Assurances and Bonuses amount to £5,881,686

DISTINCTIVE FEATURES.

CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy Lives not over 60 years of age.

ENDOWMENT ASSURANCES granted, without Profits, payable at death or on attaining a specified age.

INVALID LIVES assured at rates proportioned to the risk.

CLAIMS paid thirty days after proof of death.

BONUS.

The NEXT DIVISION of PROFITS will take place in JANUARY, 1877, and Persons who effect NEW POLICIES before the end of June next will be entitled at that Division to one year's additional share of Profits over later Entrants.

REPORT, 1874.

The 50TH ANNUAL REPORT just issued, and the Balance-sheets for the year ending June 30, 1874, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, Actuary and Secretary.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED THREE MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY AT 4 PER CENT. INTEREST.

Apply at the Office of the BIRKBECK BANK. All sums under £50 repayable upon demand. Current Accounts opened similar to ordinary Bankers. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Closed Hours from 10 till 4; on Mondays from 10 till 3, and on Saturdays from 10 till 2 o'clock.

A Pamphlet containing full particulars may be obtained post free on application to

FRANCIS RAVENSCROFT, Manager.

ACCIDENTS WILL HAPPEN!!

Provide against the losses that follow by taking a Policy

Against ACCIDENTS of ALL KINDS,

of the

RAILWAY PASSENGERS' ASSURANCE COMPANY.

The oldest and largest Accidental Assurance Company, HON. A. KINNAIRD, M.P., Chairman.

PAID-UP CAPITAL AND RESERVE FUND, £100,000.

ANNUAL INCOME, £180,000.

COMPENSATION PAID, £915,000.

Bonus allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64 CORNHILL, and 10, REGENT-STREET, LONDON.

JOHN HOBBS WILLIAM J. VIAN, Secretary.

ROYAL POLYTECHNIC.—THE CHRISTMAS PROGRAMME COMMENCED ON SATURDAY EVENING, Dec. 19th, and includes a new Operatic Impromptu by the author of "Zitella," called THE MYSTIC SCROLL; or, The Story of Ali Baba and the Forty Thieves, from a highly Educational and Scientific point of View. The

Disc Views are from the pen of Mr. Fred Barnard. The Entertainment by Mr. Seymour Smith, Misses Feeder, Hubert, Bartlett, Westcott, and Mr. W. Fuller.

CHEMICAL MARVELS.—COOKS and COOKERY, by Prof. Gardiner.

THE ISLE OF WIGHT and ITS LEGENDS.

"SCOPES," Old and New, by Mr. King.—THE TRANSIT OF VENUS.—CONJURING, by Mr. Proskauer.—THE MAGIC TUB. Open at 12 and 7. Admission, 1s.

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